

Kalma-go Mushrik

Author: Abul Hasan Mubasshir Ahmad Rabbani

To Roman: *Rehan Syed Barey* (rehan.hse@live.com)

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¹ Written By: Maulana Altaf Hussain Haali Rahimahullah

Hurf Awwal (Foreword)

Deen islaam duniya ke tamaam mazaahab mein se jis tarha ehkam wo muamelaat mein munfarid aur numaya'n qhususiyat ka haamil hai. Isi tarha aqaaed ke lihaaz se bhi yekta aur mumtaz hai. Aqeeda hayaate Islaami ki isaas wo buniyad hai. Isaas wo Buniyad jis qadr gehri aur mazboot ho is par tameer shuda imaat itni hi thos aur mustehkam hogi. Jis tarha buniyad ke baghair koi imaat puqhta aur qhaem nahiee'n rehskti isi tarha saheeh aqheede ke baghair hayaate Islaami ka koi tasawwur nahi.

Deen mei'n aqeede ko wohi haisiyat haasil hai jo jism me insaani sar ko hai.

Saheeh aqeeda duniyavi wo uqhravi falah wo kaamrani ka zariya hai. Is ke baghair surqhrui se hamkinar nahi hua jaasakta. Agar ham zuban se kalma tauheed adaa karei'n lekin is ke taqazo'n ke mutabiqh amal na karein to y saee laa haasil hai jaisa ke Allama Iqbal رحمۃ اللہ علیہ ne kaha

Zuban Se Keh Bhi Diya La Ilah To Kya Haasil
Dil-o-Nigaah Musalma Naheen To Kuch Bhi Nahi

Kyou'n k tauheed ghair ullah ki ibaadat ki naif aur Allah wahdahu laa shareek ki tauheed isbaat par mabni hai ke pehle maabudaane baatila ki ibaadat ka inkaar hai. Phir Allah ki ibaadat ka iqraar. Agar ham zuban se kalma tauheed padhte rahei'n aur saath saath ghair ullah ki ibaadat wo parastish bhi karte rahei'n to is kalme ka koi faaeda nahi hoga. Aaj ummat muslima zalaalat wo gumraahi ke qar mazlat (Zillat o Gehrai) me gir chuki hai. Bahot se log kalma padhne ke bawajood musalman maloom nahi hote. In ke aqaaed is qadr kamzor aur natawa'n hai'n ke Allah wahdahu laashareek ko bilkul bhool chuke hain aur apni mushkilaat, pareshaani, dukh aur dard mei'n ghair Allah ko pukarna in ak mamool ban chukka hai.

Musalmano'n kis is zabo'n haali ko dekh kar islaah-e-aqeeda ki qaatir ye kitab murattab ki gai hai. Jis me shirk ki mazammat aur dawat-e-tauheed ko Quran-o-Sunnat ke mustahkam dalaael se waazeh kiya hai aur bit-tafseel ye baat zikar ki hai ke mushrikeen e arab, Allah ke alaawa Ambiya, Auliya, Shuhada, Jin, Malaaeka, Shajar, Hajar, ko maafauqul asbaab quwatto'n ka maalik wo muqhtaar samajhte the aur Allah ta'la ko maanne ke saath in hastiyou'n ko bhi pukaara karte the. Allah wahdahu laashareek ni inke is aqeede ko shirk qarar diya aur inhei'n mushrik kaha aur ummat e muslima ko ye dars diya ke agar tumne inki pairwi ki aur in jaisa aqeeda iqhtiyar kiya to kalma padhne ke bawajood mushrik kehlae jaaoge aur tumhare tamam aamaal ghaarat aur bekaar hojaae'nge kyouнке aamaal e saheeha ki qubuliyat ka daaromadaar aqaaed saheeha par hai.

Agar Aqeeda saheeh aur durust na hoga to koi neki Allah Ta'la qubool nahi karega. Isi tarha is kitab mei'n Qabar Parasti aur Puqhta Quboor ke muta'lliq ahaadees e saheeha aur Aaimma Muhaddiseen, fiqha Hanafi, Maaliki, Sa'afai, Hanbali aur Fiqa J'afariya (Shia Mazhab) ki M'otebar kutub se ba dalaael saabit kiya hai, ke puqhta qabrei'n banana ka Islaam mie'n koi tasawwur maujood nahi. Ye tamaam mazaahib ka muttafiqa mauquf hai ke pakki qabrei'n banana haraam hai. Alaawa azee'n kitaab ke aghaaz mei'n Maulaana Abdul Razaagh Maleejabadi رحمۃ اللہ علیہ ka ek mazmoon 'Musalmaan Mushrik' bhi ifaada aam ke liey mulhiq kardiya gaya hai.

Allah Rabbe Zul Jalaal wo Ikraam is kitaab ko bhuli hui insaaniiyat ke liey mashal e raah banade aur mere liey, mere waledain, asaateza ikram, biwi, baccho'n aur bahen bhaiyo'n ke liey najaat ka sabab aur zariya banade. Aamin

Is kitab ki isha'at me hissa lene wale jumla madadgaro'n ko Allah tabaarak wo ta'la apni qhususi rahmato'n ka saae tale jaga inaayat farmaae. Aamin

Is kitab mein agar koi hasan o qoobi hai to wo Allah wahdahu laashareek ka qaas fazal o inaayat hai aur agar koi kami hai to wo mujh naacheez ki jaanib se hai. Allah ta'la hamare gunah maaf karke apne jawaare rahmat me jaga naseeb farmaae aur roz e qayaamat Rasool Mukarram, Shafeel Muwahideen, Imaamul Mujaahideen, Qaatimun-nabiyyeen, Sayyadna Muhammad Rasool Allah ﷺ ki sifaarish naseeb farmaae aur inke haatho'n jaame kausar hamara muqaddar banaade. Aamin

Abul Hasan Mubasshir Ahmad Rabbani

Musalman Mushrik

Ye Mazmoon *Allama Abdul Razzaq Maleejabadi* (editor - Al Jaam'e) Calcutta ne taqreeban 1925 mein '*Al-Waseela*' ke urdu tarjuma me muqaddama ke taur par likha tha. Ek dard mand muwahhid ke dil ki ye pukaar is kitaab me bataur ibrat pesh ki jaarahi hai.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Quraan me Allah fermata hai: 'In me se aksar log bawajood Allah par emaan rakhne ke bhi mushrik hain' ²

Hazrat Anas *Radiallhuta'ala anho* bani uma'iyya ke zamaane me roya karte the ke ahde awwal ka deen baaqhi na raha, agar wo hamare is zamaane ko dekhte to kya kehte? Kya wo hamei'n Mushrik qaraar na dete aur ham inhein koi bura naam na dete kyonke is waqt aur is waqt ke islaam mein ab agar koi mustrik (similar/identical) cheez baaqhi reh gai hai to sirf lafz Islaam hai, ya chand zaahiri o Rasmi ibadatei'n ahin aur wo bhi bida't ki aameezish se paak nahee'n. Kitab Allah jaisee asmaan se utri thee ab tak be ghal o ghash qaaem (without any changes) hai. Sunnat e Rasool ﷺ bhi mudawwun (compiled - in a shape of book) aur mahfooz musalmaano'n ke haatho'n me maujood hai. Magar kitni badnaseebi hai ke dono mahjoor o matrook hai'n, taaqo'n, almaariyou'n ki zeenat hain, Gando'n, Ta'weezo'n me mustemal hain. (Quran have been used in taaweez). Musalman apni amali zindagi mein inse bilkul azaad hain aur bawajood adaa'e ittebae Muhammad ﷺ in ke muqaalif chal rahe hain.

Ajmer ka urs dekhne ke baad kaun keh sakta hai ke ye waahi musalamn hain jo haamil e quran aur alambardaar e tauheed the?

Awadh ke 1 hindu rehnuma ne Ajmer ki kaifiyat dekh kar kaha tha: 'Abh tak mujhe shak tha ke Hindu aur Musلمان mein ittehaad hosakta hai, magar aaj yaqeen hogaya hai. Kyoun ke hamaare aur musulmano'n ke mazhab me agar kuch farq hai to sirf namaao'n ka hai, haqeeqat dono ki ek hi hai.'

Aur ye is ne sach kaha, kyonke is waqt hindu aur muslim ke shirk mein agar farq hai to naamo'n aur tareeqo'n ka hi hai warna haqeeqat taqreeban ek hai. Hindu buto'n ke saamne jhukte hain, to Musalman qabro'n ke saamne. Hindu Ram aur Krishn ki parastish karte hain to Musalman Jeelani aur Ajmeri ki. Ye kehna ke ham parastish nahi karte, inhein, Allah nahi samajhte, mahez be maa'ni hai.

Kyonke, hindu bhi bajuz Allah Wahdahu Laa Shareek ke kisi ki bhi Allah samajh kar paristish o ibaadat nahi karte, aur na mushrikeen e arab karte the. Haa'n! ye zaroor hai ke tum apni parastish ko 'Parastish o Ibaadat' nahi kehte, kuch aur naam dete ho, magar naamo'n ke iqtelaaf se haqeeqat to badar nahi sakti.

² Surah Yusuf: 106

Hassas aadmi ke liey musalman mushrikon ke halaat o qhayalaat maloom karma ek naqaabil e bardaasht musibat hai. Is firqa mein aqal o naqal ka kaal (kami) hai. Ek taraf tasleem karte hain ke Allah ‘Allamul Guyoob’ (Gaib ka janne waala) hai, Samee o Baseer hai, Aasmaan aur zameeno’n me ek zarrah bhi is se oujhal nahi aur na baghair is ke marzi ke harkat karsakta hai. Wo ham se door nahi nazdeek hai, aur itna nazdeek ahi ke is se ziyada nazdeeki mumkin nahi. Phir wo Rahman o Raheem hai, Ghafoor o Ghaffar hai, Saqhee hai, Be hisaab deta hai, Jabbar baadsha nahi ke kisi ko apne dar par na aane de, har waqt is ka darwaaza khula hai, har waqt is ka haath phaila hai, har waqt iska langar jaari hai, ye sab aur is se ziyaada mante hain, magar.....

‘MAGAR’ ke aage... Aqal aur daanish (Intelligence) ki maut hai. Insaaniyat aur insaani sharaafat ka maatam hai.

‘MAGAR’ ke baad ye hai ke qabron ke saamne jhukna zaroori hai, murdo’n se mannatei’n maagna laazimi hai, sifaarish wo shafaat ke bagair is darbar mein rasaai naamumkin hai.

Ye qabar Gous e Aazam ki hai, jo marjaane ke baad bhi ‘Gous’ hain, aur malikul maut se qabz ki hui ruho’n ka thaila cheen sakte hain Ye Mehboob Subhaani hain... ‘Aashiqh jaa’n nisaar ko zid karke majboor kardeta hain’

Ye Ghareeb Nawaaz hain aur marne par bhi mutthiyaa’n bhar bhar kar dete hain...

Chunaache insaaniyat o Islaam ke ye muddai (dawa karne wale) joqh dar joqh qabro’n par jaate hain maathe tekte hain, naak ragadte hain aur wo sab kuch karte hain, jo koi shareef un nafs aur qhuddar insaan kisi maqhlooqh ke saamne nahi karsakta. Is ke baas sab se badi daulat is ki apni insaaniyat hai, ye jaate hain aur is mataa azeez (qeemti cheez) ko choone (lime stone), inth (brick) ke chabutaro’n par badi be dardi se qurban kar aate hain.

Agar kaha jaata hai ke ‘dekho kya karte ho?’ Ise shariat ne mana kiya hai, shirk tehraya hai, saza bataai hai, to jawab eraaz o inkaar hai, taweel o tahreef hai, shariat o haqeeqat ki bahes hai, zahir o baatin ki hujjat hai, wah-habi o hanfi ka farq hai.

Quran ki aayat aur Muhammad ﷺ ki Hadees ke muqable mein.. Hasan Basri, Shibli, Jeelani, Chishti ke malfoozat hain. Halaanke in mein se kisi neb hi koi shirk jaaez nahi rakha... Magar kis-se kaha jaae, kaan ho to sune’n. Aankhei’n ho to Dekhei’n. Dil ho to Samjhei’n.

Allah Ta’ala Quran me farmat hai: ‘Inke dil hain magar wo in ko samajhte ke liey istemaal nahi karte, inki aankhein hain magar wo inse dekhte nahi, inke kaan hain magar wo inse sunte nahi, dar-asal wo jaanwaro’n ki tarha hai’n - balke inse bhi gae, guzre.’³

Ye sirf awwam hi ka haal nahin ke jahaalat ki wajah se ma’zoor kahe jaaei’n, in logon ka bhi hai jo apne bare me moo’n phaad phaad kar ‘Ulmaae Ummat’ ‘Waaris Uloom e Nabuwwat’ aur ‘Anbiya Bani Israil’ ke mushabe batate hain.

Ek taraf isfar shariat ke haamil aur dusri taraf haqeeqat o tareeqat ke raazda’n hone ke muddaee hain. Dar-asal yehi log ummat Muhammadiya ﷺ ke liey asli fitna aur tamam tabahiyoun aur barbadiyoun ke asli sabab hain. Ye *Ulama e Soo* is ummat ke ‘Faqeehi’ o ‘Fareesi’ o ‘Sadooqhi’ hain. ‘Haroot o Maroot’ hian. ‘Raous-us-shayaateen’ hian. Inhon ne hi shariyat ki tehreef ki hia. Inhon ne hi Kitab o Sunnat ka darwaza musalmano par band kiya hai. Inhon ne hi tareeqat aur bid’at ki taariki phailaai hai. Inhon ne Islam ka naam lekar Islam ko musalmano ke dilo’n se ukhad phainka hai.

1300 saal ki poori tareeqh hamare saamne khuli hai.

³ Surah Al-Aaraaf 189

Wo kaunsi musibat hai jo inke hathon nahi aai?

Wo kaunsi gumrahi hai jis ka jhanda inhon ne apne kandhon par nahi uthaya?

Hazrat Abdullah bin Mubarak رحمۃ اللہ علیہ keh gaey: ‘Kya Deen ko *Baadshao’n*, *Ulama* aur *Soofiyou’n* ke alawa kisi aur ne badla hai?’

Alfaaz saqth zaroor hain, aur shayad qaabil muaqheza bhi, magar dil o jigar mein jo ghao pade hain wo to aur ziyad maatam par majboor karte hain. Kaun insane hai jo tees karod insano ki bedardana tabahi dekhe aur khamosh rahe? Kaun musalan hai jo ummat e marhooma par ye qazzaqaana (Pirate) taaqat apni ankhone se dekhe aur chup rahe?

Kya iske baad bhi insane deewana na hojaae ke din ko raat bataaya jaata hai, aftaab ko siyah (black) kaha jaata hai, Haq ko baatil - Baatil ko Haq tehraaya jaata hai. Kaun Musalman hai jiske dil me zara bhi noor eman aur shariyat ko zalaalat, sunnat ko bid-at, eman ko fikar, tauheed ko shirk aur shirk ko tauheed hote dekhe aur josh se ubal na pade?

Musalmano se kaha jata hai ke ‘Kitabo Sunnat ka faham naamumkin hai, lihaza is se door raho’ (understanding Quran & Sunnah is not possible so, stay away from it). Ashqaas ki taqleed waajib hai, lihaza be choo’n wa charaa’n (Without asking any question, without keeping anykind of doubt in your heart or mind) hamare peeche chalo, Qabrei’n unchi karo, qubbe banaao, auliya se mannatei’n maano, Khuda ki maqhlouq ko waseela banaao, jo chaahe karo baqshhe jaaoge kyouneke Shafeeul Maz-Nabiyeen Muhammad ﷺ ki ummat ho. Yehi shariyat hai, yehi sunnat hai, kya ham ye sab sune’n aur khamosh baithe rahe’n? Kya abh bhi waqt nahi aaya ke Musleheen ummat (helpers of this ummat) uthe’n aur ulmaae soo ke is cehre se naqaab ko ulat de’n take musalman apni ankhone se dekh le’n ke in badi badi pagdiyou’n ke neechе shaitaan ko sajda karne waale sar hain, aur in lambi lambi ghani daadhiyo’n ke out (behind the beard) me kufr o riya ki siyaahi chupi hui hai.

Kya Musalman apne ‘Aalimo’n’ aur ‘Rehnumao’n’ ke Islam wo Islah ka haal sunna chhahte hain?

Accha ek mustaqil kitaab ka intezaar kare’n.

Yaha’n is muqtesar deebaca mein gunjaesh nahi, taaham ibrat ke saath ye waqea note karle’n.

Inke ek mustanad Aalim ne jo Soofi aur shayad Peer bhi hain, tehreek e khilafat ke dauran tajweez pesh ki thi ke ulma o mashaaeq ka ek wafad murattab hokar Ajmer shareef jaae aur Khwaja Sahab ko ummat ki ek ek musibat sunakar fariyad kare. Sirf tajweez hi nahi balke suna hai ke amalan ye Maulvi Sahab apne ham mashrabo’n (companions) ke saath SSHhd rhaal kar ke gae aur Mazaar par khoob roe peete, magar afsos! Wahan se koi jawab na mila aur be muraad laute chale aae. Kya yehi wo tauheed hai jiski buniyade’n Quran ne qaaem ki thee’n? Jiski hifazat ke ulama mudaai hain, aur jis ke itteba o mask par musalmano’n ko naaz hai?

Agar Khwaja Sahab ummat Muhammad ﷺ ko is ke masaaeb se najaat dila sakte hain to Ram o Kishan ki khudai par Musalman kyoune mu’n batate hain? Is Ajmeri wafad ki tehreek ‘Private’ na thee, aqhbaraat ke columo’n me elaaniy’n kee gai thee magar kisi aalim neb hi ye elaan karne wale ki zubaan na pakdi ke ye shirk hai. Balke bahot se maulviyo’n ne to is ki tehreeran taaeed ki (Supported by writing) ke aqhbaraat ke purane file gawah hain. Kya yehi wo hifazat deen hai jis ka bedaa uthae hue hain?

Aur aey kaash! Zalaalat o bidat ki himayat ulmake isi groh me mehdood hoti jise ‘Bidati’ kaha jaata hai, aur is groh me muntaqil na hoti jo Islaah o Tajdeed ka muddaee hai. Main ye almnaak waqea intehaai ranj ke saath tareeq ke hawale se musalmano ke gosh guzaar karta hoon ke abhi chand din ki baat hai ke is Jamaat ke ek

taalimee Markaz ke Sheikh Aazam aur doosre Mashaaeqh ne ‘Taaziya daari’ jaisi ‘Sareeh Bid-at’ balke ‘shirk’ ke khilaf fatwa dene se ye keh kar saaf inkar kardiya ke maujooda halaat mein aisa fatwa Kilaaf e Maslehat hai.

Kya ye tareeqa shariyat ki hifaazat ka hai? Kya yehi niyabat ambiya hai, jiska farz hamare ulama is qhush usloobi se anjaam de rahe hain? Kya ab bhi waqt nahi aaya ke musalman aankhein khole’n, apne mazhabi peshwao’n ki haqeeqat maloom karei’n aur deen ki hifaazat aur shirk o bidaat ke azaale ke liey qhud aage badhei’n? Islaam na paapaaiyat (Pope - in Christianity), na roohani peshwaaiyat, waqt aagayaa hai ke ye qhud saaqhta peshwaaiyat dhaadi (broken) jaae, taake Allah ke bando’n ka talluq Allah ke deen se baraahe raast hojaae.

Kare Ghair But Ki Pooja To Kaafir Jo Theraae Beta Khuda ka To Kaafir

Jhuke Aag par Behr Sajda To Kaafir Kwakab Me Maane Karishma To Kaafir

Magar Momino’n Par Kushaada hain Paras’tish Karei’n Shaouqh Se Jiski Chhahe’n

Wo Deen Jis Se Tauheed Phailee Jahaa’n Mei’n Hua Jalwa Gar Haqh Zameen O Zamaa’n Mein Rahaa

Shirk Baaqhi Na Waham O Gumaa’n Mei’n Wo Badla Gaya Aake Hindustaa’n Mei’n

Hamesha Se Islaam Tha Ispe Nazaa’n Wo Daulat Bhi Kho Bhaithe Aaqhir Musalma’n ⁴

⁴ Maulana Altaf Hussain Haali

Shirk Ki Mazammat

Allah (*wahadahu laa shareek*) ne Quran Majeed, Furqaan Hameed me aur Nabi e Aaqhiruz Zama'n, Faqhr-ur-Rusul, Danaae Sabal, Imaam-e-Aazam, Sayyadna Muhammad ﷺ ne apni ahaadees mubarak me jis qadr shirk ki mazammat aur tauheed ka isbaat (Unitarianize) kiya hai itna kisi aur masle par zor nahi diya. Hazrat Aadam عليه السلام se lekar hamare aaqhri Nabi Muhammad ﷺ tak har Rasool o Nabi ne apni qaum ko yehi da'wat dee.

Quran kehta hai: 'Aey Meri Qaum! Allah Ki Ibaadat Karo, Iske Siwa Tumhara Koi Ma'bood Barhaq Nahi' ⁵

Lekin inki qaumo'n ne inki da'wat qubool na ki aur shyateen wo tawagheet ki ibaadat ko shirk qaraar dekar mushrik ke liey abadi jahannami hone ka faisla saadir farmaya.

Quran me Allah fermata hai: 'Albatta In Logon Ne Kufr Kiya Jinho'n Ne Kaha Maseeh Ibn Mariyam عليه السلام Hi Allah hai, Halaanke Maseeh عليه السلام Ne Farmaya: 'Aey Bani Israel, Allah ki Ibaadat karo Jo Mera Bhi Rab Hai Aur Tumhara Bhi, Yaqeen Jaano Jo Shaqs Allah Ke Saath Shirk Karta Hai Allah Ne Uspar Jannat Haraam Kardi Hai, Iska Thikana Jahannam Aur Zaalion Ki Madad Karne Wala Koi Nahi' ⁶

Ek aur muqam par Allah rabbe zul jalaal wal ikram ka qattai faisla padhei'n: 'Yaqeenan Allah Ta'la Apne Saath Shirk Kie Jaane Ko Nahi Baqashta Aur Iske Siwa Jise Chhahe Baqshde Aur Jo Allah Ke Saath Shirk Muqarrar Kare Isne Bahot Bada Gunah Aur Bohtan Baandha' ⁷

Ek aur jaga irshad farmaya: 'Aur Allah Ke Saath Shareek Karne Waala Bahot Doorki Gumraahi Me Jaapada'

Is kaaenaat me insane kai qism ke gunah aur muzalim sar-anjam deta hai, Irshad e Baari Ta'ala hai: 'Aur Jab Luqman عليه السلام Ne Apne Bete Ko Naseehat Karte Hue Kaha: 'Aey Mere Bete! Allah Ke Saath Shirk Na Karna, Beshak Shirk Bada Bhari Zulm Hai' ⁸

Maloom hua ka Allah ke nazdeek shirk bahot bada zulm hai.

Is liey Nabi e kaaenaat, Imaamul Muwahideen, Sayyadna Muhammd *Radiallhuta'ala anho* ne irshad farmaya: 'Kya Main Tumhein Sabse Bada Kabeera Gunah Na Batao'n? - Aap ﷺ ne ye jumla 3 baar dohraya

Sahaba *Radiallhuta'ala anho* ne kaha 'Kyou'n Nahi Ya Rasool Allah ﷺ '

Aap ﷺ ne farmaya: 'Allah Ke Saath Shareek Banaana Aur Waledain Ki Nafarmaani Karna' ⁹

Pas waledain ke liey bhi laazim hai ke wo apni aulaad ko shirk jaise azeem gunah se bachne ki taleem dei'n aur inhei'n aqeeda tauheed samjhae'n. Ek aur muqam par Allah ne farmaya: 'Aur Jo Koi Allah Ke Saath Shirk Kare To Goya Wo Asmaan Se Girgaya, Abh Ya To Use Parinde Uchakle Jaaenge Ya Hawa Isko Aisi Jagah Lejaakar Phenk Degi Jahan Is ke Ceethde Udhjaaenge' ¹⁰

⁵ Surah Al A'raaf 80-85

⁶ Surah Al-Maaeda 72-76

⁷ Surah Nisa 48

⁸ Surah Luqman: 13

⁹ Saheeh Buqhari, Kitabus Shadat

¹⁰ Surah Haj: 3

Mushrik Ke Tamaam Aamaal Barbaad:

Mushrik haalat e shirk me job hi neki wo ibadat ka kaam sar-anjam deta hai wo raegan wo bekar jaata hai, mushrikeen makka ne ek mauqe par apni ba'az ibadat jaisa ke haajiyo'n ko paani pilana aur masjid haraam ko abaad karma waghaira ka zikr kiya to Allah Ta'la ne farmaya:

'Kya Tum Logon Ne Hajiyo'n Ko Paani Pilaane Aur Masjid Haraam Ki Mujawari Karne Ko Is Shaqs Ke Barabar Tehraya Hai, Jo Allah Par Aur Qayamat Par Eman Laya Aur Allah Ki Raah Me Jihad Kiya, Allah Ke Nazdeek Ye Dono Kaam Baraabar Nahi Aur Allah Ta'la Zalim Qaum Ko Hidayat Nahi Deta' ¹¹

Maloom hua ke mushrikeen ko inke a'maal ya'ni hajiyo'n ko paani pilane aur baitullah ko aabaad karne ka koi ajar nahi mile ga, kyou'nke wo shirk se baaz aakar daaman e tauheed se waabista nahi hoe aur inke a'maal ki barbaadi ka zikr Allah Ta'la ne is se peeche ayat # 17 (Surah Tauba) me waazeh farmaya:

'Yehi Log Hain, Inke A'maal Barbaad Hogae Aur Ye Log Aag Me Hamesha Rahenge' ¹²

Mushrik Aur Ta'meer e Masjid:

Jo Aadmi Masjid Ta'meer Karega Allah Ta'la Ise Jannat Me Ek Maqsoos Ghar A'taa Karega¹³ 'Balke Agar Konj ke Ghonsle Ke Baraabar Bhi Masjid Banaaega To Allah Ta'la Jannat Me Ghar Dega'¹⁴

Lekin mushrikeen makka ne a'am masjid nahi balke Masjid e Haraam ki ta'meer ki jahaan 1 Namaaz ka sawaab 100000 Namaaz ke sawaab ke baraabar hai, ta'meer ke waqt Abu Wahab Bin A'abid Bin Umraan (*mutawalli masjid*) ne kaha tha:

'Is Masjid Ki Ta'meer Me Halaal o Tayyib Maal Hi Daaqhil Karo Aur Is Me Zaaniya Aurat Ki Kamaai, Soodi Raqm aur Deegar Kisi Qism Ke Zulm Ki Haasil Ki Hui Raqm Sarf Na Karo' ¹⁵

Lekin inhei'n apne shirk ki bina par Masjid e Haraam jaisi ibadat gaah ki ta'meer ka koi faaeda na hua.

Mushrik Aur Hajj:

Isi tarha Hajj Bait-ullah adaa karne ke bare me Nabi ﷺ ka irshaad hai: 'Jis Aadmi Ne Allah Ki Raza Joi Ki Qaatir Hajj Kiya, Phir Na Jima'a (*Sexual Intercourse*) Kiya Aur Na Fahash Goi Ki to Wo Is Din Ki Tarah Paak o Saaf Hokaar Waapas Palta Jis Din Is Ne Apni maa'n Ke Batan Se Janam Liya Tha' ¹⁶

Aur Sab Jaante hain ke mushrikeen Arab Baitullah ka tawaaf o hajj kiya karte the, fatah makka ke mauqe par Aap ﷺ ne elaan farmadiya ke is saal ke ba'ad koi mushrik baitullah ka hajj nahi kar sakta.

Allah Ta'la ne Quran me farmaya:

'Aey Emaan Walo! Mushrik Paleed Hain, Is Saal Ke Ba'ad Masjid e Haraam Ke Qareeb Na Aaen' (*Surah Tauba 28*)

Lekin, Abu Jahal, Otba, Sheeba Aur Abu Lahab waghaira ko Bait Ullah ke Hajja koi kaam na aae.

¹¹ Surah Tauba: 19

¹² Surah Tauba: 17

¹³ Saheeh Buqhari - Kitabul Masaajid

¹⁴ Ibne Majja - Kitabul Masaajid

¹⁵ Fathul Baari - Kitabul Hajj

¹⁶ Saheeh Buqhari - Kitabul Hajj

Mushrik Aur Roza:

Isi tarha A'shoora ke roze ki fazeelat mein hadees waarid hai ke pichle ek saal ke gunah maaf hojate hain¹⁷

Jab ke Mushrikeen Makka bhi ye roza rakhte the¹⁸

Lekin is ke bawajood mushrikeen ko inke rozon ne koi faaeda na diya.

Isi tarha inke haan, Qatna karna, Namaaz adaa karna, Zakaath dena, Sila rehmi karna, E'tekaaf baithna, Nikah o Talaaq, Maa'n, Bahen, aur Beti se Nikah ki hurmat, Qisas o Diyyat aur Chori o Zina ki sazaaei'n.¹⁹

Mushrikeen ke ye tamam a'maal shirk ki bina par raeyga'n wo bekar hogae, Shik Allah (*WAHADAHU LAA SHAREEK*) bardasht nahi karta, Quran Hakeem mein Allah (*wahadahu laa shareek*) ne ek muqaam par apne 18 Jaleel o Qadr Ambiya o Rusul عليه السلام ka zikar karke farmaya: 'Aur Agar Inhon ne Shirk Kiya Hota To In Ka Sab Kiya Karaya Ghaarat Hojata'²⁰

Ek Muqaam par Allah (*wahadahu laa shareek*) ne Imaame Aa'zam, Nabi Aaqhir uzzama, Sayyadna Muhammad ﷺ se farmaya:

'Aur albatta Aap ﷺ ki taraf aur Aap ﷺ se pehle guzre hue tamam Ambiya عليه السلام ki taraf ye wahi bheji jaachuki hai ke agar tumne shirk kiya to tumhara a'mal zaae hojaaega aur tum qhasaare mein rahoge'²¹

Ambiya عليه السلام ki zaat se shirk ka sudoor (hona) naamumkin hai, lekin Allah ta'ala ne shirk ki qabaahat wo buraai samjhane ke liey irshad farmaya ke mere ma'asoorm a'nil qhata Ambiya عليه السلام bhi agar mere saath shirk karte to inke tamaam a'maal bhi raageaan wo za'ae hojate.

Shirk Kya Hai:

Allah ta'ala ki zaat me ya sifaat me ya ibadaat me kisiko shareek karna shirk hai aur iska karne wala mushrik hai.

Mushrikeen apne ma'boodo'n ya'ani Ambiya wo Rusul عليه السلام, Malaika, Auliya, Jinn aur Buto'n waghaira ko Allah Ta'ala ki zaat wo sifaat aur ibadaat mein shareek samajhte they, jis ki bina par inhein mushrik qaraar diya gaya. Quran Hakeem ne inka ye aqeeda muqtalif maqamaat par bayan kiya hai ke, Yahood o Nasaara Uzair wo Esa عليه السلام ko Allah ka beta qaraar dete the. Apni mushkilaat wo hajaat me inki ibaadat karte the aur inhein Allah ke alawa pukarte the aur apne ma'aboodo'n ke naam par nazrei'n, niyaze'n aur cadhawe cadhate the, chand ek misaale'n pesh qhidmat hain:

Mushrikeen Makka Ki Nazrei'n:

Mushrikeen Makka ki nazro'n aur cadhawo'n ka zikar karte hue Allah Ta'ala ne farmaya:

'Allah Ta'ala ne na koi baheera muqarrar kiya na Saaeba Aur Na Waseela Aur Na Haam Magar Ye Kaafir Allah Par Jhuthi Tohmat Lagaate Hain Aur Inme Se Aksar Be a'qal Hain'²²

Is ayaat mein Allah Ta'ala Ne Mushrikeen ki Niyaazo'n Aur Janwaro'n ke cadhawo'n ka zikar kiya hai.

¹⁷ Sahih Muslim-Kitabus Siyam

¹⁸ Saheeh Bukhari-Kitabus Siyam

¹⁹ Hujjatullahil Baaligh by Shah Waliullah Muhaddis Dehalvi Rahimahullah

²⁰ Surah Al Aa'am:88

²¹ Surah Zumar: 65

²² Surah Al-Ma'eda: 102

Baheera:

Aisi Ountni ko Kehte they jo 5 dafa bacche jan chuki ho aur aaqhiri baar is ke haan Nar baccha paida hua ho, Mushrikeen iska kaan cheer ka rise apne ma'abudo'n ki nazar kardete the phir na koi is par sawaar hota aur na iska doodh peeta tha aur na iska oun utara jata.

Saaeba:

Is Ount ya Ountni ko kehte the jokisi mannat ke poora hojane ke ba'ad ya kisi musibat wo mushkil se najaat paa jaane ke ba'ad shukrane ke liey apne ma'aboodo'n ke naam par chhodh dete nez jis Ountni ne 10 martaba bacche diye hon, aur har bar Maada hi janam deti ho ise bhi azaad chhodh diya karte the.

Waseela:

Wo Ountni jis se pehli martaba Maada pada hojati aur iske baad phir dobaraah bhi Maada hi paida hoti (Ya'ani 1 Maadah ke ba'ad doosri Maadah milgai, inke darmiyan kisi nar ne tafreeq na hoi) ise bhi azaad chhod dete.

Haam:

Wo Nar ount jiski nasl se kai bacche paida hochuke hote the aur nasl kafi badh jaati to ise bhi ar bradari ke liey istemaal nahi karte the, balke apne ma'aboodaan ke liey azaad chhod dete the.²³

Is se ma'aloom hua ke mushrikeen janwaro'n ke nazraane aur cadhawe cadhate the, balk khetiyo'n se bhi ghair Allah ka hissa nikalte the.

Irshad e Baari Ta'ala hai: 'Hissa Allah Ka Muqarrar Kiya Aur Bazaam Khud Kehte Hain, Ye To Allah Ka Hai Aur Ye Hamare Shariko'n Ka'²⁴

Is ayat se maloom hua ke mushrikeen Allah ki paida kirda khetiyan aur maweshiyo'n se kuch hissa Allah ke liey muqarrar karte aur kuch apne ma'abudo'n aur mushkil kushao'n ke liey. Allah ke hisse ko mehman nawazi, Gurba wo Masaakeen waghaira par qharch karte aur ma'abudaan baatila ke hisso'n ko wahaa'n ke mujawareen aur inki zaruriyaat par qharch karte phir agar buto'n ke muqarrar hissa me tawaqqo ke mutabiq paidawar na hoti to Allah ke hisse me se nikar kar isme shaamil karlete aur Agar ma'amlah is ke bara'aks hota to apne ma'abudo'n ke hisse me kuch na nikalte aur kehte Allah to ghani hai.

Yehi maamla daur e haazir me kalmago logon ka hai. Din raat sadaae'n sunai deti hain 'Nazar Allah' 'Niyaz Hussain' Soofiya ke mazaaro'n aur aastano'n par bakro'n aur chthro'n ke nazrane aur cadhawe cadhae jaate hain, janwaro'n ke doodh dho kar laae jaate hain balke jis bartan mein doodh dho kar late hain wo bhi waheen rakhdete hain, waapas lekar nahi jaate take kaheen buzrug naraaz na hojaye. Is ki misaal mandi Bahauddin me Head Rasool ke qareeb Noor Shah ke darbar ki maujood hai, lekin Allah (*Wahdahu Laa Shareek*) ko ye baat pasand nahi ke iski paida karda maqhllooq mein se kisi ko bhi ghair Allah ke naam par nazr maana jae aur agar koi shaqs ek zarra barabar bhi ghair Allah ke naam ki nazar manta hai, wo jahannami qarar pata hai.

Sahaabhi e Rasool Salman Farsi (*Radiallhuta'ala anho*) se riwayat hai:

'Ek Aadmi Makkhi Ki Wajah Se Jaant Me Daqhil Hogaya Aur Ek Dusra Aadmi Makkhi Ki Wajah Se Jahannam Mein Daaqhil Hogaya, Logo'n Ne Kaha Ye Kaise? Farmaya: Tum Mein Se Pehle Logo'n Me Se Do Aadmi Aise Logo'n Par Guzre Jin Ke Paas Ek But Tha, Wahan Cadhawe Cadhae Bagair Koi Nahi Guzarta Tha, Inho'n Ne In Mese Ek Ko Kaha Kuch Nazar Cadhae. Is Ne Kaha Mere Paas Kuch Nahi Hia, Inho'n Ne Kaha Cadhawa Cadhao

²³ Saheeh Buqhari – Kitabbut Tafseer

²⁴ Surah Al Anaam: 136

Agarche Ek Makkhi Hi Ho. Isne Ek Makkhi Cadhadi Aur Guzar Gaya To Jahannam Mein Daqhil Hogaya. Logo'n Ne Dusre Se Kaha Koi Cheez Cadhawa Cadhao Is Ne Kaha Main Allah Ke Siwa Kisi Ke Liey Koi Nazana Nahi Cadha Sakta, Inhon Ne Isko Qatl Kardiya, Wo Jannat Mein Daaqhil Hogaya' ²⁵

Yehi waaqiya Taariqh Bin Shaab AlBijli (*Radiallhuta'ala anho*) se marwi hai ²⁶

Is hadees se maloom hua ke makkhi jaise haqeer cheez bhi ghair Allah ke naam par nazar cadhana shirk hai jiski wajah se aadmi jahannami hojaat ahai, kounke in ashya ka Qhaliq Allah Ta'ala hai. Lehaza Haq bhi isi ka hai ke iske naam par jaanwar zubah kie jaei'n aur isi ke naam ki nazar o niyaz di jaae. Mushrikeen makka Allah ki paida karda ashya ko ﷺ ki be'sat se pehle hi inka inteqal hogaya tha. Wo Deen ibrahimi par the, but parast na the. Inho'n ne A'amer bin Rabi'a se kehdiya tha ke Ismaeel عليه السلام ki aulad se ek Rasool paida hoga, main iska muntazir hoon aur gawahi deta hoon, ke wo saccha rasool hai. Agar tum is waqt tak zinda raho to meri taraf se ise salaam kehna.

Inke muta'alliq Saheeh Buqhari, kitab fazaal Sahaba, baab hadees Zaid Bin Umru Bin nafeel mein Aata hai ke wo quraish ke zabeeho'n par nukta cheeni karte the aur kehte the:

Bakri ko Allah Ta'ala ne paida kiya hai aur iske liey Asaan se paani utaara aur zameen se ghaas ugaai phir tum log is ko ghair Allah ke naam par zubah karte ho.

Ye wo baat wo Allah ki a'azmat ka lihaz rakhte hue kehte aur quraish ke a'amal ko bura jaante the. Is hadees se bhi wazeh hua ke deen Ibraahime main musalmano'ko ye sabaq diya gaya hai ke jaanwaro'n ko paida karne wala aur inki qhurak ka bandobast karne wala Allah ta'ala hai. Lihaza jo inka qhaliq hai isi ke naam par inhei'n zubah karna chhahiye aur isi ke naap ki nazr o niyaz deeni cahiae kyou'nke nazrei'n maan-na ibaadat hai jaisa ke fiqha Hanfi ki mo'tebar kitab *Raddul Muqhtar A'ala Al Dur Rul Muqhtaar* mein nazar Ghair Allah ke baatil wo Haram hone ki wajuhat mein likha hai.

'Is liey ke ye maqhllooq ke liey nazar hai aur maqhllooq ke liey nazar man-na jaaez nahi, is liey ke ye ibadat hai aur ibaadat maqhllooq ke liey nahi hoti' ²⁷

Irshad Bari ta'ala hai: 'Aur Apni Nazrein (Jo Allah Ke Liey Mani Hui hain) Puri Karo' ²⁸

Tamaam Jaanwar Allah ke liey zubah karein, Allah ne farmaya:

'Aap ﷺ Keh Dein Yaqeenan Meri Namaaz Aur Meri Qurbaani Aur Mera Jeena Aur Marna sab Allah (Rabbul A'alameen) Ke Liey' ²⁹

Ghair ullah ka taqarrub hasil karne ke liey inki nazar man-ne ke mutalliq Raddul Muqhtar me likha hai ke you'n kahe:

'Aey Mere Falaa'n Aaqa o Sardar! Agar Mera Gaaeb Wapas Kardiya Gay Ya Mere Mareez Ko Shifa Mil Gai Ya Meri Haajat Puri Hogi To Main Tere Liey Sona Ya Chandi Ya Ghalla Ya Shama Ya Tel Mese Is Tarha Nazar Karunga' ³⁰

Ya'ani mazaron aur aastaano par jaakar ya A'ali Hajweri Data! Ya Sirri Saqhti! Ya Baqhtiyar Kaaki! Ya Nizamuddin Khwaja! Ya Moinuddin Chisti! Ya Bahawal Haq! Agar mujhe aulaad ki ne'mat mil gai ya meri bigdi ban gai, karobar chal pada, bhains doodh nene lag gai to main tere aastaane par chiragh jalaaunga ya diye me

²⁵ *Hulaiyatul Auliya Laa Bi Naeem Al Sabhaani*

²⁶ *Kitab uz Zuhod By Imam Ahmad Bin Hambal*

²⁷ *Raddul Muqhtar A'ala Al Dur Rul Muqhtaar, Aaqhir Kitabus Saum*

²⁸ *Al Haj 29-39*

²⁹ *Surah Al Anaam: 162*

³⁰ *Raddul Muqhtar 2/128 & Fatawa Aalamgiri 1/216*

tel daalunga ya bakra zubah karunga ya ghilaaf cadhaounga waghaira waghaira umoor bil ittefaq Haraam o Baatil Aur Ghair Allah ki Ibaadat hain, is liey in umoor se ijtenaab zaroori hai.

Allama Ibne Najeem Hanafi (almaa'aroor) Abu Hanifya as-saani راجه raqam taraaz hain: 'Aksar awaam jo nazar maanti hai aur musaahede me hai wo kisi gaaib insane ke liey hoti hai ya mareez ke liey, ya is ke liey koi zaroori haajat hoti hai to ba'az nek logon ki qabaron par aakar iska ghilaaf apne sar par rakh kar kehta hai, aey mere fallan aaqa! Agar mera gaaeb wapas kardiya gay yam era mareez shifa yaab hogaya, ya meri haat puri kardi gai to tere liey itna sona ya ini chaandi ya itna gala ya itna paani ya itni shama ya itna tel nazar doonga. Ye nazar bilaa ijmaa'a baatil hai.

Iski kai wajooahat hain:

1. Ek wajah ye hai ke ye maqhllooqh ki nazar hai aur maqhllooq ke liey nazar maan-na jaaez nahi is liey ke ye ibaadat hai aur ibaadat maqhllooq ke liey nahi hoti.
2. Jis ke liey nazar maani hai wo mayyat hai aur mayyat kisi cheez ka iqhtiyar nahi rakhti.
3. Agar nazar man-ne wale ne ye yaqeen kiya ke mayyad Allah ke siwa mutsaraful umoor (can change the things happening) hai to iska ye aqeeda rakhna kufr hai.' ³¹

Allama Ibne Najeem ki tauzeeh se maloom hua ke auliya ke mazaraat par nazar man-na inki ibaadat hai aur ghair Allah ki ibaadat baatil hai aur ye auliya mayyat hain, kisi cheez ke maalik o muqhtar nahi, inhein mutsaraful umoor samajhna kufriya aqeeda hai.

Mujaawari:

Mushrikeen apne ma'abudon ki mujawari bhi karte the, Irshad e Baari taála hai: 'Aur Hamne Bani Israel Ko Dariya Se Paar Utaardiya, Pak In Logon Ka Ek Muqam Par Guzar Hua Jo Apne Buto'n Par Etekaf Baithe Hue The, Kehne Lage Aey Musa عليه السلام! Hamare Liey Bhi Ek Ma'abood Aisa Hi Muqarrar Kardei'n Jaisa Inke Ye Ma'abood hain, Aap عليه السلام Ne Farmaya Ke Waaqai Tum Logo'n Mein Badi Jahaalat Hai ' ³²

Doosre Muqaam par farmaya: 'Jab Ibrahim عليه السلام Ne Apne Baap Aur Qaum Se Kaha Ke Ye Murtiyan Jinke Tum Mujawar Bane Baithe Ho Kya Hain? Sab ne Jawab Diya Ham Ne Apne Baap Dada Ko Inhein Ki Ibaadat Karte Hue Paaya. Aap عليه السلام Ne Farmaya, Phir To Tum Aur Tumhare Baap-Dada Yaqinan Khuli Gumrahi Me Muhtela Rahe ³³

'Maujooda daur me bhi bade bade aastaano aur mazaron par log mujawar banker baithe hain aur waheen etekaaf karte hain balke aksar muqamaat par mujawareen be namaaz, Ya A'ali Mushkil Kusha! Ke na'are lagaane wale, bhang aur charas ke dildaada (Addict) hain aur ziyada tar nashe mein mast duniya o aakhirat se be qhabar dikhai dete hain.

Sajda Rezi:

Mushrikeen apne ma'aboodo'n ko sajda rez bhi hote the, is liey Allah Tabaarak o Ta'ala ne irshaad farmay: 'Aur Din Raat Sooraj Chaand Bhi Iski Nashaaniyo'n Me Se Hain, tum Sooraj Aur Chaand Ko Sajda Na Karo Balke Sajda Isike Liey Karo Jisne Inhein Paida Kiya Hai, Agar Tumne Isiki Ibaadat Karna hai' ³⁴

³¹ Al Behruqh Raqhaeq 2/298

³² Al A'araaf-138

³³ Surah Al Ambiya: 52

³⁴ Surah Haa Meem Sajda: 37

Ma'aloom hua ke Allah ta'ala ke siwa kisi ko sajda karna haraam hai aur ghair ullah ki ibaadat hai, hamare awaamun-naas bhi aastaano aur mazaaron par jakar sajda rez hote hain, in ko bosa dete aur choomte hain, iski misaalei'n aali hajweri waghaira ke darbar par dekhi jaasakti hain.

Ek Shaaaer ne apni kitab 'Diwan Muhammadi' page 136 mein likha hai:

Khule Jalwe hain Is Dar Par Faqhat Allahu Akbar Ke
Hameei'n Sajde Rawa Hain Khwaja Ajmer Ke Dar Ke

Baba Fareed Al-Maaroof Ganj e Shakar Ke Darbar Ka Aankhon Dekha Haal:

Mudeer Mujallah Ad-Da'awa (Monthly Islamic Magzine) Mohtaram Ameer Hamza Saahab bayan karte hue farmate hain ke is qabr par jo chaadar daali gai thi ispar ye she'r likha hua tha:

Tere Dar Par Sajda Rezi Yehi Meri Bandagi Hai
Ke Zara Lipat Kar Ro Loon Tere Sang Aastaan pe

Baba Fareed ke mazaar ke darwaze par ye sher likha hua hai.

Ham Ne Ye Bandi Ka Tareeqa Bana Liya
Apne Baba Ko Yaad Kiya Sar Jhuka Liya

In asha'aar se maloom hot ahi ke in logon ko is baat ka ilm hai ke sajda ibaadat hai aur ye ibaadat o bandage samajhkar Baba Fareed ke mazaar par sajda rez hain, lihaza ab kisi taweel ki gunjaesh nahi. Isse bada kufr o shirk aur kiya hosakta hai ke aadmi Ghairullah ki bandage ka qhud iqrar kare aur phir iske mutabiq ghairullah ke liey sajda bhi kare. Buzrugo'n ke liey sajda yahood o nasaara ki aadat me shamil tha jise Aaimma e Islaam عليه السلام ne shirk ke saath mausoom kiya hai.

Shah Waliullah Muhaddis Dehalwi رحمه الله farmate hain: 'Yahood o Nasaara Ki Aadaat Me Likha hai Ke Wo Sajda Bhi Apne Buzrugon Ke Liey Karte Hian, Pas Haq Ta'ala Ne Inke Afa'al Ko Shirk Ke Saath Mausoom Farmaya' ³⁵

Nez ek aur muqaam par likhte hain:

Ya'ani kuffar buto'n aur sitaro'n ko sajda karte the to Haq Ta'ala ne mutlaq ghair ullah ke sajda se mana'a kardiya.³⁶

Nez Shah Abdul Azeez Muhaddis Dahelvi رحمه الله apni Tafseer Fathul Hzeez me farmate hain: 'Aisi ta'azeem joke Allah Rabbul Izzat ke shayaane shaan hai jaise umoom ilm o Qudrat ka saabit karna aur ghaib daani aur mushkil kushai ya ghair ullah ke liey zubah karna ya ghair ullah ke liey sajda waghaira umoor paae jaae'n bila shuba ye kufr hai aur aise umoor wala murtad hai' ³⁷

Maulana Azeezuddin Muradabadi رحمه الله farmate hain ke: Nasus Sareeha Qataiya se Sajda Lighairillah Mutlaqan kufr o shirk sabit hai. ³⁸

Hafiz Salahuddin Yusuf (Hafizahullah) raqamtaraz hain: 'Dast basta ta'azeemi Qiyam, Qauma o Sajda aur Tawaaf, ye sab ibaadate'n wo hain jo sirf Allah ke liey (aur Tawaaf is ke ghar Baitullah ke liey) Maqsoos hain, agar yehi afaal Allah ke siwa kisi aur ke liey bhi kie jaaei'nge to ye Shirk fil ibaadat hoga' ³⁹

³⁵ Al Balaaghul Mubeen

³⁶ Hujatullahil Baaligha Page 74

³⁷ Fathul Azeez – Page 616

³⁸ Akmalul Bayan Fi Taaed Taqwiyatul Emaan, page 205

³⁹ Qabar Parasti – 131

‘Hamaari shariyat islaamiya me ye qatan jaaez nahi ke koi kisi ko (Allah ke siwa) kisi tarha ka bhi sajda kare aur jo aisa karega wo kaafir hai’ ⁴⁰

Ahmad Raza Khan Barailwi Raqam Taraaz Hain: ‘Imam Shamsul Aaimma SarQhasi ne kaha agar sajda ghairullah ke liey ta’azeem ki khatir hua to kufr hai, Imam Qehsataani ne kaha Fataawa Zaheeriya me hai ke Sajda (Ghairullah ke saath) mutlaq taur par kaafi hojaega’ ⁴¹

Mundarja baala tauzeehaat se ma’aloom hua ke ghairullah ke liey sajda ibaadat o ta’azeem kufr hai aur tamaam ulma is par muttafiq hain.

Ghairullah Ko Maa Fauqul Asbaab Quwwaton Ka Maalik Samajhkar Pukaarna:

Mushrikeen apne ma’aboodon me maafauqul asbaab iqhtiyaraat tasleem karke inhein pukarte the aur mushkilat o masaaeb me najaat dene wala samajhte the, haalaanke dua o pukaar Allah ki ibaadat hai.

Irshaad e Baari Ta’ala hai: ‘Aur Tumhare Rab Ka Farman Hai Ke Mujhe Pukaro, Main Tumhari Pukaro’n Ko Qubool Karta Hoon, Yaqeen Jaano Jo Meri Ibaadat Se Takabbul Karte hain, Wo Anqareeb Jahannam Mein Zaleel o Qhuwaar Hokaar Daaqhil Honge’

Is aayat e kareema me dua ko ibaadat qaraar diya hai, jaisa ke (Ibaadati) ke lafz se waazeh hai, nez

Nabi Kareem ﷺ ne farmaya: ‘Dua Ibaadat hai’ ⁴²

Phir Aap ﷺ ne yehi aayat tilawat ki. Naeemuddin Muradabadi Barailwi raqamtaraz hain:

Is aayat ki tafseer me ek qaul ye bhi hai ke dua se murad ibaadat hai aur Quran Kareem me dua bama’ani ibaadat bahot jagah waarid hai. Hadees Shareef me hain: Ad-Dua o Huwal Ibaadah ⁴³

Dusre Muqam par farmay: ‘Keh Deejiey Main To Sirf Apne Rab Ko Pukarta Hoon Aur Iske Saath Kisi Ko Shareek Nahi Karta Aap Kehdei’n Main Tumhare Liey Nuqsan o Nafa’a Ka Iqhtiyar Nahi Rakhta’ ⁴⁴

In aayaat se ma’aloom hua ke Masaajid Allah ki ibaadat ke liey banaigai hain, is me sirf isi ko pukaara jaae, agar is ke saath kisi aur ko pukara gaya to ye shirk hai. Lekin itni waazeh aayaat ke bawajood musalmano ki masaajid me shirkiya kalimaat aaweza’n hain. Allah Ta’ala ke saath Yaa Rasool Allah! Ya Hassan! Ya Hussain! Ya A’ali! Ya Gaus A’azam! Waghaira. Jaise Alfaz ke saath nida ki jaati hai halaanke ye umoor shirk se ta’alluq rakhte hain aur kisi bhi siqha a’alim ke nazdeek jaaez nahi jaisa ke saabhiqa ibaraat se waazeh hai.

Mushrikeen makka jo kaam ibaadat ke naam se bajalaate hain, yaani ghairullah ko maafauqul al asbaab qudrato’n ka maalik samajh kar inhein mushkilat o masaaeb aur dukh dard me pukarna, inke naap ki nazrei’n man-na inke taqreeb ke liey jaanwar zubah karna, inse auladie’n talab karna, muqbaro’n, aastaano’n, par etekaaf baithna, inki mujaawari karna waghaira ko Allah Ta’ala ne shirk se ta’abeer kiya hai aur hamare kalmago musalman bhi aise umoor ka irtekar karte hain jinse ijtenab intehai zaroori hai aur ahle ilm hazraat ka farz hai ke wo awaam ko aise umoor se mana’a karei’n.

Aajkal a’am baso’n, gadiyo’n aur riksho’n waghaira par likha huta hai: ‘Noorani Noorr.... Har balaa Door’

Yehi a’aqeeda isaai hazrat bhi rakhte hain. Ek Din main ne bazat e khud ek riksha ke peeche likha dekha:

⁴⁰ Qabar Parasti – 76 & 132

⁴¹ Hurmat Sajda Ta’azeemi – 21

⁴² Jaame Tirmizi - Kitabud Tafseer, Ibne Maaaja – Kitabud Dua, Abu Daood – Kitabus Salaat, also in Ibne Hibban & Haakim

⁴³ Khazaenul Irfaan Aa’ala Kanzul Eman, Page 681, Refrance No. 28, Printed by Master Company, Urdu Bazar Lahore

⁴⁴ Surah: Al Jin 20-21

Yasoo Noor Har Balaa Door
Da Museebata'n Sundaa Zaroor

Is riksha ke number LXC 5070 tha, ya'ani isaai (Christian) bhi yehi aqeeda rakhta hai ke isu maseeh عليه السلام noor hain, inke naam se har balaa o musibat door hoti hai. Wo hamari mushkilat o masaaeb door karte hain aur dukh dard me hamari pukar sunte hain halaanke dukh dard me dua'en sunne aur qubool karne walaa Allah Wahda Lashareek hain. Irshaad Baari Ta'ala hai:

'Aur Jab Mere Bande Mere Baare Mein Aap عليه السلام Se Sawal Karei'n to Aap ﷺ Keh Dein Main Bahot hi Qareeb Hu'n, Har Pukarne Wale Ki Pukaar Ko Jab Kabhi Wo Mujhe Pukare Qubool Karta Hoon, Is Liey Logo'n Ko Chhahiyey Ke Wo Meri Baat Maan Lei'n Aur Mujh Par Eman Rakhein Take Wo Hidaayat Paaei'n'.⁴⁵

Lekin kalma padhne walo'n ne islami a'qaed tarak karke ghairullah par yaqeen karliya aur har mushkil o balaa taalne wala apna murshid aur peer faqeer qaraar deliya aur yaehi a'qaeda esaai Esa عليه السلام ke bare me rakhte hain.

Lehaza ham ne apne bhaiyo'n ki islah ki gharz se is kitab mein ye baat wazeh ki hai ke aqeedah tauheed par najaat ka daromadar hain, is baat ki da'awat tamaam Ambiya o Rusul عليه السلام ne di aur tawagheet o shayateen ki ibaadat jis tarha shirk hai isi tarha Ambiya o Rusul عليه السلام, Malaaeka, Jin o Ins, Shajar o Hajar waghaira ki ibaadat bhi shirk hai. Mushrikeen Makka jo Allah Ta'ala ko Qhaliq, Maalik, Razzaqh, Naafe o zaar kashti paar lagaane wala waghaira samajhte the, inhei'n Allah Ta'ala ne mushrik isi liey qarar diya ke wo Allah Ta'ala ke siwa Ambiya o Auliya, Malaaeka, Jinno aur Buto'n Ko Mafauqul asbaab quwatto'n ka maalik o muqhtar samajhte the aur inhei'n mushkilat o hajaat aur masaaeb o aalaam me pukarte the.

Inke is aqeede ki tardeed Allah Wahdahu Laashareek ne Quran Hakeem me be shumar muqamaat par ki hai. Jin mese chand ek ayaat quraani hamne is kitab me darj kardi hain.

Agar aaj bhi koi shaqs kalma shahaadat padh kar Allah ke alaawa kisi ko maafauqul asbaab quwatto'n ka maalik o muqhtar samajhe aur inhei'n mushkilat o masaaeb aur haajaat o zaruriyat me pukare aur faut shudgan bargazeeda hastiyo'n ko Ghaus e Aazam, Ganj Baqsh, Daata, Faiz Aalam, Faryad ras Gardaane, in ke naam nazar o niyaz aur bakre chatre cadhae aur inhei'n muradie'n puri karne wala aur bagdi banane wala qhayal kare aur halaal o haraam ka iqhtiyar ghairullah me tasleem kare to wo mushrikeen ki ata'at karke mushrik ho jaata hai aur iski ibaadat namaz, roza, haj, zakat aur jihad waghaira baatil o bekar aur raaega'n jaati hain.

Inhei'n is aqeede se tauba karke qaalish tauheed ko samajh kar is par amal karna chhahiyey kyou'nke aqeeda tauheed me agar iqhlas nahi hoga to qayamat wale din najat nahi hogi aur nahi Rasool Akram ﷺ ki shafaat ka haqdar hoga. Aqaaed saheeha aur a'amaal e saleha ke baghair koi chutkara nahi hoga, Nabi Mukarram ﷺ ne apni piyari beti Sayyada Faatimatuz Zahra *Radiallhuta'ala anho* waghaira ko farmadiya tha ke:

'Main Tumhein Allah Se Kuch Kaam Nahi Aaunga'⁴⁶

Lehaza sab Musalman Bhaiyo'n ko apne aqeede ki islah rakhni chhahiyey aur a'amaal saaleha karte rehna chhahiyey.

Abul Hasan Mubasshir Ahmad Rabbani

2-6-1996 (Friday)

⁴⁵ Surah Al Baqra: 186

⁴⁶ Bukhari, Kitabut Tafseer

Dawat E Tauheed

Aqeeda tauheed Islam ki asal buniyad hai, Allah tabark o Ta'ala ne jitney bhi ambiya o rusul عليه السلام mabous farmae sab ki buniyadi dawat tauheed hi thee. Irshad Baari Ta'ala hai: 'Aur Aap ﷺ se pehle jo rasool bhi hamne bheje inki taraf yehi wahi nazil farmai ke mere siwa koi ibaadat ke laaeq nahi pas tum sab meri hi ibaadat karo.' ⁴⁷

Ek Doosre Muqam par farma: 'Ham ne har ummat me ek rasool bhej diya aur iske zarie se sab ko qhabardar kardiya ke Allah ki ibaadat karo aur taghoot (ki ibaadat) se bacho' ⁴⁸

Ek Aur Muqaam par farmaya: 'Jo koi taghoot ka inkar karke Allah par eman le aaya is ne ek aisa mazboot sahara thamliya jo kabhi tootne wala nahi' ⁴⁹

In ayaat bayyanat me Allah wahdahu laashareek ne ye baat waazeh kardi hai ke isne tamam ambiya o Rasool عليه السلام ko tauheed ki dawat aur taghoot se inkar ke liey maboos kiya.

Tauheed ka mafhoom ye hai ke Allah ta'ala ek hai, is ka koi shareek nahi, wohi tamam kaenat ka maalik o muqhtar hai, aalimul ghaib wash Shaada, har shai ka qhaliq, raaziqh, ghous ul aazam, faryad ras, ganj baqsh, faiz aalam, banda parwar, nazar o niyaz, mannat manoti aur soz o pukar ke laaeq, haajat rawa, mushkil kusha, bigdi banana wala, maalikul mulk, shahensha, qanoon saaz, farmarawa, zindagi o maut ka maalik nafa o nuqsan ka maalik, be niyaz aur mudabbir ul umoor hai. Jab har shai ka qhaliq o maalik wo hai to ibaadat ke laaeq bhi wo akela hai. Allah ta'ala hiki ibaadat ki jaae, iske alawa kisi ki ibaadat na ki jaae. Tawagheet o shayateen ki ibaadat se inkar kiya jaae.

Taghoot Ki Ta'areef:

Imam ibne Qayyim رحمه الله ne taghoot ki jaame o mane ta'areef zikar ki hai:

Taghoot har wo cheez hai jiski wajah se insane apni hadse tajawuz kar jaae, qhuwah ibaadat me ya itteba me ya ataa'at me. Har qhaum ka taghoot wahi hai jiski taraf wo Allah Ta'ala aur Rasool Allah ﷺ ki bajae faisla ke liey rujoo karte hain, ya Allah ke siwa iski parastish karte hain ya bila daleel iski itteba karte hain ya iski ataa'at baghair is ilm ke karte hain ke ye Allah ta'ala ki ataa'at hai.

Hamein Allah Ta'ala ne apni ibaadat ka hokum diya hai aur shyateen o taghoot ki ibaadat se ijtenab ka hokum diya hai, daur e haazir mein aise afraad ki kasrat maujeed hai jo Allah ta'ala ke alawah ahle quboor ko mushkil kusha, haajat rawa, fateh o shikast ka maalik, aulad aur rozi rasaa'n samajhte hain. Sufiya ke mazarat aur aastaano'n par hazir hokar nazrein, niyazein cadhate hain aur inki quboor par sajda rez hokar apni haajat pesh karte hain aur inka taqarrub hasil karne ke liey inke naam par janwar zubah karte hain aur ambiya o auliya aur peero'n faqeero'n ko muradei'n puri karne wala samajhte hain aur ye aqeeda rakhte hain ke in pakbaz hastiyo'n ko Allah ta'al ne ghaibee aur asbaab se baalatar roohani quwwat tasarruf de rakhi hai aur ye buzrug is mafauqul fitrat quwwat ke zarie hamari mushkilat hal karte hain ya Allah ta'ala se manwa kar poori kardete hain aur aise wasaaet o wasaael ko aqeede ka juz samajhte hain, ye aqeeda sarasar shirk hai aur iska murtakab mushrik hai.

Darj e zel sutoor (lines) me iska muqhtasar sa jaaeza pesh qidmat hai.

⁴⁷ Surah Ambiya: 35

⁴⁸ Surah Nahal: 36

⁴⁹ Surah Baqra 256

Mushrikeen Ka Allah Ke Baare Me Aqeeda:

Mushirkeen e Makka Allah Ta'ala ki zaat ka iqrar karte the, ise qhaliq o maalik, sooraj o chand musaqqhar karne wala, rozi rasa'n aur maut o hayat ka malik qarar dete the, jaisa ke irshad e baari ta'ala hai: 'Aap ﷺ ke dei'n kaun tumko asmaan aur zameen se rizqh deta hai, ye sama'at aur beenai ki quwwatei'n kike iqhtiyar me hain? Kaun bejaan me se jandar ko aur jaandar me se bejan ko nikalta hai? Kaun is nizam a'alam ki tadbeer kar raha hai? Wo zaroor kaheinge ke Allah ta'ala, kaho phir tum (Haqeeqat ke qhilaf chalne se) parhez nahi karte?' ⁵⁰

Ek aur muqam par farmaya: 'Inse kehdeejiey batao! Agar tum jaante hoke ye zameen aur iski saari aabaadi kiki hai? Ye zaroor kaheinge Allah ki, kaho phir tum sochte kyon nahi. Inse pooch saato'n asmaan aur aarsh azeem ka maalik kaun hai? Ye zaroor kahei'nge Allah. Kaho phir tum darte kyon nahi? Inse kaho batao! Agar tum jaante hoke har cheez par iqtedar kiska hai aur kaun hai wo jo panah deta hai aur iske muqable me koi panah nahi de sakta? Ye zaroor kahenge ye baat to Allah ta'ala hi ke liey hai, phir tum kaho kis jaadu ke fareb me pade hao?'

Irshad e Baari Ta'ala hai: 'Aur agar tum in logon se pooch aasmaan aur zameen ko kisne paida kiya hai aur suraj aur chand ko kis ne musaqqhar kiya hai to zaroor kahei'nge ke Allah ne. Phir ye kidhar se dhoka kha rahe hain? Allah hi hai jo ane bando'n me se jiska chhahta hai rizqh kushada karta hai aur jiska chhahta hai tang karta hai, yaqeenan Allah Ta'ala har cheez ka jaanne wala hai aur agar tum inse pooch kisne aasmaan se paani barsaya aur iske zarie se murda padi hui zameen ko zinda kardiya to wo zaroor kahenge Allah ne. Kaho Alhamdulillah magar inme se aksar log be aqal hain' ⁵¹

Ek aur muqam par farmaya: 'Aur Agar Aap ﷺ inse poochein aasmaano aur zameen ko paida karne ala kaun hai? To ye zaroor kaheinge Allah Ta'ala. Kaho Alhamdulillah magar inme se aksar log jante nahi' ⁵²

Isi tarha farmaya: 'Aur in logo se agar tum kaho ke aasmaano aur zameen ka paida karne wala kaun hai? To ye zaroor kaheinge Allah, Aap ﷺ keh dein jab haqeeqat ye hai to tumhara kya qhayal hai ke agar Allah mujhe nuqsan poh'nchana chhahiye to kya tumhare ye dev jinhien tum Allah ke alawa pukarte ho, mujhe iske pohcae hue nuqsan se bachaalengi? Ya Allah mujh par maherbani karna chhahe to kya ye iski rahmat ko rok sakeingi? Bas inse kehdo ke mere liey Allah hi kafi hai, barosa karne wale isi par bharosa karte hain' ⁵³

Isi tarha farmaya: 'Aur Agar Aap ﷺ inse poochein inhein kisne paida kiya? To ye qhud kahei'nge Allah Ta'ala ne, phir kahan se ye dhoka kharaha hain? ⁵⁴

⁵⁰ Surah Yunus 31

⁵¹ Surah Ankaboot

⁵² Page 54

⁵³ page 55

⁵⁴ page 55

Mushrikeen Makka Saqth Takaleef Me Sirf Allah Ko Pukarte The:

Mushrikeen e Makka agarche aam halaat me apne ma'aboodan e baatela ko pukarte the, magar shaded tareen mushkilat aur masaeb o aalaam me ek Allah hi ko pukarte the.

Irshad e Baari Ta'ala hai: 'Inse kaho zara ghaur kake batao agar kabhi tumpar Allah ki taraf se koi musibat aajaati hai ya aaqhri ghadi aapahoncti hai to kya is waqt tum Allah ke siwa kisi aur ko pukarte ho? Bolo! Agar tum sacche ho. Is waqt tum Allah hi ko pukarte ho phir agar wo chhahta hai to is musibat ko tum se taal deta hai. Aise mauqo'n par tum apne tehrae hue shareeko'n ko bhool jaate ho' ⁵⁵

Is ayat kareema se maloom hua ke jab mushirkeen par koi badi aafat o musibat aajaati ya maut apni bhayanak surat me aakhadi hoti to is waqt inhein ek Allah ke siwa koi daaman panah nazar nahi aata tha. Bade bade mushrikeen aise mawaqe par pane mushkil kushao'n ko bhool jaate the.

Irshad e baar ta'ala hai: 'Aey Nabi (*Salallahu alaihe wasallam*)! Inse pooch sehra aur samandar ki taarikiyon me kaun tumhein qhatrat se najat deta hai? Kaun hai jis se tum (Musibat o mushkil me) gidgida kar aur chupke chupke duaei'n mangte ho? Kis se kehte ho ke agar is bala se is ne hamko bachaliya to ham zaroor shukar guzar honge? Kaho Allah ta'ala tumhein is se aur har takleef se najat deta hai phir tum duso'n ko iska shareek banate ho' ⁵⁶

Maloom hua ke tamam iqhtiyarat ka maalik aur muqhtar e kul sirf Allah wahdahu laashareek hai, tamam qismato'n ki bag daud iske haat me hai. Mushrikeen makka saqt mushkilat me aur jab tamam asbaab ke rishte toot-te nazar aate to be-iqhteyar isi ki taraf rujoo karte the, lekin jab Allah Ta'ala inki mushkil kushai kardiya, rizqh ki frawaaniya'n kardeta to wo apne ma'aboodan baatila ko data aur qismato'n ka maalik samajhne lagte aur inke naam ki nazrei'n niyaazen cadhana shuroo kardete.

Allah Ta'ala ne farmaya: 'Insan ka haal ye hai ke jab ispar koi saqth waqt aaa hai to khade aur baithe aur lete ham ko pukarta hai, magar jab ham iski museebat taal dete hain to aisa chal nikalta hai ke goya isne kabhi apni mushkil me hamein pukara hi na tha, isi tarha had se guzarjaane walo'n ke liey in ke kartoot khushnuma banadie gae hain' ⁵⁷

Ek aur muqam mulaqhata keejiey: 'Logon ka haal ye hai ke musibat ke ba'ad jab ham inko rahmat ka maza cakhate hain to fauran hi wo hamari nashaniyo'n ke ma'amlā me chalbaziya'n shuru kardete hain. Inse kaho Allah apni tadbeer me tum se ziyada tez hai, iske farishte tumhari sab makkariyo'n ko qalam band kardete hain. Wo allah hi hai jot um ko qhushki aur tari me chala hai. Chunache jab tum kashtiyo'n me sawar hokar baadmuwafiq par farha'n o shada'n safar kar rahe hote ho aur phir ekaek baad muqhalif ka zor hoa hai aur har taraf se maujo'n ke thapede lagte hain aur musafir samajhlete hain ke toofan me ghar gae hain, is waqt sab apne deen ko qalis Allah ke liey karke is se duae'n maangte hain ke agar tune hamein is tufan se najat dedi to ham shukar guzar bande ban jaaei'nge, magar jab Allah najat de deta hai to phir wahi haq se munharif hokar baghawat karne lagte hain.' ⁵⁸

Issee tarha farmaya: 'Aur tumhein jo ne'mat bhi hasil hai Alah hi ki taraf se hai, phir jab koi saqt waqt tum par aata hai to tum log khud apni faraydei'n le kar sisi ki taraf daudte ho magar jab Allah tumhari mushkil kushai kardeta hai ekaek tum me se ek groh apne rab ke saath doosro'n ko shareek banaane lag jaat hai' ⁵⁹

⁵⁵ Surah Al A'am 40-41

⁵⁶ Surah Al Ana'am 63-64

⁵⁷ Page 57

⁵⁸ Surah Yunus 21-21

⁵⁹ Page 58

‘Aur jab samandar me tum par musibat aati hai to is ek ke alawa doosre jin jin ko pukara karte ho wo sam gum hojaate hain, magar jab wo tumhei’n najat de kar qhushki par poh’nchadeta hai to tum is se mu’n modjaate ho, insaan waaqai bada naashukra hai’ ⁶⁰

‘Jab ye log kashti par sawar hote hain to Allh ke liey ibaadat ko qalis karke ise pukarte hain, phir jab wo inhei’n bacha kar qhushki par le aata hai to ekaa ek ye shirk karne lagte hain’ ⁶¹

‘Aur jab (samandar me) in logon par ek mauj saaebaano’n ki tarah chaa jaati hai to ye Allah ko pukarte hain, apni pukar ko isi ke liey qhalis karke phir jab wo inhei’n bacha kar qhushki tak ponhchadeta hai to in mese kuch etedar par rehte hain, hamari nashaniyo’n ka inkar gaddar aur nashukre ke siwa koi nahi karta’ ⁶²

‘Logon ka haal ye hai ke jab inhein koi takleef pahonchti hai to apne rab ki taraf rujoo karke ise pukarte hain, phir jab wo kuch inhein apni rahmat ka zaaeqa cakhata deta hai to ekaek kuch log inme se shirk karne lagte hain’ ⁶³

‘Insan par jab koi aafat aati hai to wo apne rab ki taraf rujoo karke ise pukarta hai, phir jab iska rab ise apni nemat se nawaz deta hai to wo is musibat ko bhool jata hai jis par wo pehle pukar raha tha aur doosri hastiyo’n ko Allah ka hissedar banata hai take iski rah se gumrah karde. Is se kaho thode din apne kufr se faaeda uthale yaqeenan jahannam me jaane wala hai’ ⁶⁴

In aayaat me Allah Ta’ala ne mushrikeen makka ka zikar kiya hai ke wo Allah Ta’ala ko mushkilat o masaaeb aur dukh dard me haami o naasir samajh kar pukarte the, talatm amwaaaj jo nihayat qhatarnak hoti hain, in me jab phans jaate to is waqt sirf ek Allah ko mushkil kusha aur haajat rawa samajhte aur qhalis pukar ka wa’ada bhi karlete. Jab wo inhei’n najat de deta to kehte mujhe to fala’n ma’abood ne is musibat se bacha liya hai lekin aajkal ke log kalma shaadat padhne ke bawajood ye na’ara lagate hain.

Ya Moeen Uddin Chishti Lagaade Paar Meri Kashti

Ya’ani Aáli *Radiallhuta’ala anho* ko jo ajaaebaat ka mazhar hain, inhein pukarei’n to mushkilat o masaaeb me apna madadgar paei’nge, har dukh dard zarur teri wilayat ke zarie door hota hai.. Aey Ali... Aey Ali... Aey Ali ⁶⁵

A’akrama Bin Abi Jahal Ka Islam Qubool Karna:

Jab Makka fateh hua to A’akrama bin abi jahal dar kar bhag nikle aur kashti par is qhayal se sawar hue ke mulk habsha chale jaaenge lekin baad tund o tez ne kashti ko gher liya to kashti walon ne ek doosre se kaha: ‘Apne Rab Ko Qhalis Pukaro Yaha’n Is Ke A’alawa Koi Najaat Nahi De Sakta’ Ye baat sunkar A’akrama ne kaha ‘Allah Ki Qasam Agar Samandar Me Ek Allah Ke Siwa Koi Najaat Nahi De Sakta To Qhushki Me Bhi Is Ke Siwa Koi Najat Dahinda Nahi Hai. Aey Allah! Mujh Par A’ahed Hai Agar Main Yahanse Saheeh Salaamat Nikalgaya To Main Muhammad ﷺ Ke Haat Rakh Du’nga Aur Main Aap ﷺ Ko Zaroor Rauf o Raheem Paaounga’

Phir A’akrama bin Abi Jahel ne aakar Islaam qubool kiya ⁶⁶

⁶⁰ Surah Isra – 68

⁶¹ Surah Ankaboot

⁶² Surah Luqman 32

⁶³ Surah Rome 33

⁶⁴ Zumar 81

⁶⁵ Rooho’n ki Duniya, page 163 By Ahmad Raza Khan

⁶⁶ Tafseer Ibne Kaseer 3/464, in Tafseer Surah Al Ankaboot

Ahle Arab Ko Mushrik Kyoun Kaha Gaya:

In ayaat baiyyanat se ye baat roz e raushan ki tarah a'ayan hoti hai ke mushrikeen makka sirf ye nahi ke zaat baari ta'ala ka iqrar karte the balke ise aasmaano aur zameen ka qhaliq, sama'ato'n aur beenai ki quwatto'n ka muqhtar o maalik, raaziq, mudabbir ul umoor, panah dene wala, nafa'a o nuqsan ka maalik bhi samajhte the aur saqt mushkilat me qhalis ise hi pukarte the, phir sawal ye hai ke inhein mushrik kyoun qarar diya gaya?

Is baat ka jawab Quran Hakeem ke muta'ale se saaf saaf maloom hota hai ke wo kuch hastiyo'n ke bare me ye aqeeda rakhte the ke inko Allah Ta'ala ki taraf se maafauq ul asbaab iqhtiyar diye gae hain aur ye samajhte the ke wo hastiyan hamari sifarish karke hamari muradei'n puri kara deti hain aur hamein Allah ke qareeb kardeti hain jise inki ibaadat qarar diya gaya.

Kya Mushrikeen Sirf Buto'n Ki Ibaadat Karte The?

Sabse Pehle In Hastiyo'n ke bare me aayaat Quraniya mulaheza karien ke wo but the ya saleheen bande? Irshad e Baari Ta'ala hai: 'Tum Farmao! Pukaro Inehien Jin Ko Allah Ke Siwa Guma Karte Ho To Wo Iqhtiyar Nahi Rakhte Tum Se Takaaleef Door Karne Aur Na Pher Dene Ka, Wo Maqbool Bande Jinhein Ye Kaafir Poojte Hian Wo Aaphi Ki Taraf Waseela Dhoondhte Hain Ke In Me Kaun Ziyada Muqarrab Hai, Is Ki Rahmat Ki Ummieed Rakhte Hain Aur Is Ke Azaab Se Dart Hain. Be Shak Tumhare Rab Ka Azaab Dar Ki Cheez Hai' ⁶⁷

Naeem Uddin Muradabadi Iski Tashreeh Me Raaqim Hain:

Kuffar jab qahet shaded me muqtela hue aur naubat yahaan tak pho'nchi ke kutte aur murder kha gae aur Sayyad A'alam ﷺ ke huzoor me faryad lae aur Aap ﷺ se dua ki ilteja ke, is par ye aayat naazil hui aur farmaya gaya ke jab muqarrab logo'n ko qhuda mante hoto is waqt inhein pukaro aur wo tumhari madad karei'n au jab tum jante hoke wo tumhari madad nahi karsakte to kyoun inhein ma'abood banate ho? ⁶⁸

Phir aage maqbool bando'n ke bare me likhte hain: Jaise Hazrat Isa عليه السلام Hazrat Uzair عليه السلام aur Malaaka ⁶⁹

Maulvi Ahamad Raza Khan aur Naeemuddin Muradabadi ki is tauzeeh se ma'aloom hua ke mushrikeen jin hastiyo'n ko pukarte the wo Allah Ta'ala ke maqbool o muqarrab bande Hazrat Isa عليه السلام aur Hazrat Uzair عليه السلام aur Malaaka the.

Imam Ibne Kaseer رحمه الله farmate hain: 'Hazrat Abdullah bin Abbas *Radiallhuta'ala anho* is ayat kareema ke bare me farmay: Mushrikeen kehte the ke ham farishton, Isa عليه السلام aur Uzair عليه السلام ki ibaadat karte hain' Isi tarha yehi tafseer Mujahid (Rah-) se bhi manqool hai. ⁷⁰

Allama Syed Mehmood Aaloosi Hanafi رحمه الله ne Abdur Razzaq, Ibn abi Shaiba, Buqhari, Nasai, Tabrani waghaira se Abdullah Ibn Masood *Radiallhuta'ala anho* ka farman naqal kiya hai ke: 'Insano ka ek groh Jinno ke ek groh ki ibaadat karta tha, jinno ke groh ne Islam qubool karliya aur insane ne in ki ibaadat ko thaam liya to ye aayaat karima naazil hui' ⁷¹

Aur Ibne Abbas *Radiallhuta'ala anho* se manqool hai ke: 'Ye aayat kareema in logon ke muta'alliq naazil hui jinhon ne Allah ta'ala ke saath shirk kiya so inhon ne Isa aur in ki Maan Mariyam عليه السلام, Uzair عليه السلام, Sooraj, Chand aur Sitaroon ki ibaadat ki' ⁷²

⁶⁷ Surah Al Isra) Tarjuma Ahmad Raza Khan

⁶⁸ Page 414 Hashiya Number 117

⁶⁹ Page 414 Hashiya Num 118

⁷⁰ Tafseer Ibn Katheer V3 P 35

⁷¹ Roohul Ma'ni 10/ 98

⁷² Roohul Ma'ni 10/ page 97&98

Mundarja baala tafseer se ma'loom hua ke mushrikeen arab sirf buto'n ki ibaadat hi nahi karte the balke wo Isa aur in ki Maa'n Mariyam عليه السلام, Uzair عليه السلام, Sooraj, Chand aur Sitaroon ki ibaadat o parastish karte the to ye aayat kareema naazil karke Allah ta'ala ne inke aqeede ki tardeed kardi aur waazeh kardiya ke ye hastiyan dukh dard door kane ki taaqat nahi rakhteen aur na hi mushkil kusha aur data hosakti hain. Jab Isa o Uzair عليه السلام jaise jaleelul Qadr paigambar mushkil o museebat door karne ki quwwat o taaqat nahi rakhte **to phir** Ali Hajweri, Ganj Baqsh aur Data kaise hosakte hain? Aur Moinuddin chisti waghaira kaise kashtiyan paar lagaa sakte hain? Baba Shah Jamaal kaise khoobsurat o surqh laal bete ataa karsakta hai?

Allah ek aur Muqaam par irshad farmaya: 'Aur jis din ekkhata karega inhein (Yane Mushrikeen Ko) aur ji ko Allah ke siwa poojte hain phir in ma'boodo'n se farmaya jaaega ke kya um ne gumrah kardiey ye mere bande ya ye khud hi raah bhool gae wo Arz kareinge paaki hai tujhe, hamein sazawaar na the ke tere siwa kisi aur ko Maula banaaein lekin tune inhein aur inke baap dadaao'n ko baratne diya yahaan tak ke wo teri yaad bhool gae aur ye log the hi halaak hone wale' ⁷³

Ye Ma'abood Isa, Uzair عليه السلام aur Malaika the ⁷⁴

Jaise Allah ta'ala ne farmaya: 'Aur jab Allah ta'ala kahe ga aey Isa Ibne Mariya عليه السلام kya tumne logon se kaha tha ke Allah ta'ala ke siwa Mujhe aur Meri Maa'n' ko do (2) Ilaah banaao, to wo jawaab me arz karei'nge ke 'Subhan Allah' mera ye kaam na tha ke wo baat kehta jis ke kehne ka mujhe Haq na ha, agar main aisi baat kahi hoti to Aap ko zaroor ilm hota, Aap jaante hai'n jo kuch mere dil me hai aur main nahi jaanta jo kuch aap ke dil me hai. Aap to saari poshida haqeeqato'n ke aalim hain, main ne inse iske siwa kuch nahi kaha jiska mujhse hukam diya tha, ye ke Allah ki Ibaadat karo jo mera bhi rab hai aur tumhara bhi'.

Doosre Maqaam par Allah ta'ala fermata hai: 'Aur jis din wo tamaam insano'n ko jamaa karega phir farishto'n se kahe ga kya ye log tumhari hi ibaadat kiya karte the? Wo kaheinge teri zaat paak hai, tuhi hamaara kaarsaaz hai, inke alaawa balke ye jinno ki ibaadat karte the aur inme se akar inpar Emaan laae hue the'

Irshaad e baari ta'ala hai: 'aur inhon ne farishto'n ko joke Rahman ke bande hai, auratei'n tehraaya, kya inke banae waqt ye haazir the, ab likhli jaaegi inki gawaahi aur inse jawaab talab hoga aur bole agar Rahman chhahta ham inhein na poojte, inhein is ki haqeeqat kuch maloom nahi, you'n hin'ee atkalei'n daudaate hain' ⁷⁵

In aayaat se ma'loom hua ke mushrikeen jinki ibaadat karte the inme farishte aur jin bhi the, Mushrikeen ke ma'boodon ke bare me farmaya: 'Abh zara bataao! Tumne kabhi isLaat aur Uzza aur teesri ek dewi Manaat ki haqeeqat par kuch ghaur kiya hai?' ⁷⁶

Saheeh Bukhaari me hai: 'Abdullah bin Abbas *Radiallhuta'ala anho* se marwi hai ke Laat ek aadmi tha jo hajiyo'n ke liey sattu gholta tha' ⁷⁷

Iss-se maloom hua ke Laat ek acche tarzka aadmi tha.

Isi tarha Uzza ek aurat thee jiska but banakar mushrikeen poojte the, is Uzza but ko Khalid bin Waleed *Radiallhuta'ala anho* ne giraaya tha. ⁷⁸

Nuh عليه السلام ne jab apni qaum ko da'wat e tauheed di to qaum ne kaha: 'Aur inhon ne kaha hargiz na chhodo apne ma'boodo'n ko aur na chhodo Wad aur Sawaa' ko aur na Yag'hoos wo Ya'aoogh aur Nasr ko' ⁷⁹

⁷³ Surah Infirqaq 17 & 18) (Tarjuma Ahmad Raza Khan

⁷⁴ Madaarik Khazin 4 – 430) & (Tafseer Ibne Katheer 3 – 343

⁷⁵ Tarjuma Ahamad Raza

⁷⁶ Surah Najam 19-20) (Saheeh Bukhaari, Kitaabut Tafseer, baab Iqra yatimmul Laat wal Uzza

⁷⁷ Tafseer Ibn Kaseer 4-264

⁷⁸ Tafseer Ibn Kaseer 4-264

⁷⁹ Surah Nuh 23

Abdullah bin Abbas *Radiall’huta’ala anho* farmate hain: ‘Ye qaum e Nuh ke nek mardo’n ke naam hain’ ⁸⁰

Mazkura baala ayaat maqdsaat aur ahaadees saheeha se ma’aloom hua ke mushrikeen arab jin hastiyo’n ko pukarte aur inki ibaadat karte the inme Allah ke Nabi, Farishte aur Nek o Saleh afraad bhi the, nez Quran e Hakeem me (Min Doo Nillahi) me waarid ayaat ke u’moom me ye tamaam hastiya’n shaamil hain.

Chand aur ayaat mulaaheza ho’n:

Kya (Min Doo Nillahi) se Muraad Sirf But Hain?

‘Beshak Allah Ta’ala ke alawah jinhen tum pukarte ho wo tumhari misl bande hain in se dua’ein mang dekho ye tumhari dua’ao’n ka jawaab dei’n agar tum sacche ho’ ⁸¹

‘Aur Alah ka shareek tehraaya jinno ko haalaa’nke is ne inko banaya aur iske liey bête aur betiya’n ghadliee’n jahaalat se, paaki aur bartari hai IS ko inki baato’n se’ ⁸²

‘Tum farmao, Pukaaro! Inhein jinhei’n Allah ke siwa samjhe baithe ho wo zarrah bhar ke maalik nahi, Asmaano’n me aur na zameen me aur na inka in dono’n me kuch hissa aur na Allah ka in me se koi madadgaar’ ⁸³

Tafseer e maddarik V5 P109 me hai (Min doo Nillahi) se muraad But aur Farishte hain, chad ek aur ayaat mulaaheza ho’n jin me (Min doo Nillahi) se muraad zawil Aqool hain)

‘Inho’n ne apne ulama aur darwesho’n ko Allah ke siwa apna Rabb banaaliya hai aur is tarha Maseeh ibne Mariyat عليه السلام ko bhi. Haalaa’nke inhein 1 Ma’abood marhaq ke alaawa kisi ki bandage ka hukam nahi diya gaya. Wo jis ke siwa koi ibaadat ke laaeqh nahi, Paak hai wo in mushrikaana baato’n se jo ye log karte hain’ ⁸⁴

Is aayt e kareema me (Min doo Nillahi) se muraad Ulamaa aur Darwesh aur Isa عليه السلام hain.

‘Kisi insaan ka ye kaam nahi hai ke Allah to isko Kitaab, Hukm aur Nabuwat ataa farmaae aur wo logo’n se kahe ke Allah ke siwa tum mere bande ban jao’ ⁸⁵

Yahaan (Min doo Nillahi) se muraad Ambiyaa عليه السلام hain, jinhei’n Kitaab, Hikmat, aur Nabuwwat jaisee qhususiyaat se nawaaza gaya.

‘Keh deejiey aey Ahle Kitaab! Aao ek aise baat ki taraf jo hamaare aur tumhaare darmiyaan yaksaa’n hai, ye ke ham Allah ke siwa kisi ki bandage na karei’n, is ke saath kisi ko shareek na tehraei’n aur ham me se koi Allah ke alaawa kisi ko apna Rabb na banaae’ ⁸⁶

Yahaa’n (Min doo Nillahi) se muraad insaan hi hai.

‘Wo Allah ke alaawa Aurato’n ko pukaarte hain’ ⁸⁷

Is ayaat e kareema me (Min doo Nillahi) se muraad auratei’n hain. In tamaam ayaat se waazeh hogaya ke (Min doo Nillahi) se muraad sirf Butt nahi balke Allah Ta’ala ne (Min doo Nillahi) me Ambiyaa, Auliyyaa, Shohadaa, Malaaeka, Jinn, Insaan, Shajar o Hajar waghaira ko shaamil kiya hai.

⁸⁰ *Bughari Kitab ut Tafseer Surah Nuh - 4920*

⁸¹ *Surah A’raaf 14*

⁸² *Surah Al-Ana’aam (Tarjuma Ahmad Raza Khan*

⁸³ *Surah -----*

⁸⁴ *Surah Tauba 31*

⁸⁵ *Aale Imraan 89*

⁸⁶ *Surah Aale Imraan 64*

⁸⁷ *Surah Nisaa 117*

1. Uzza ka Aastaana o Asthaan 'Ghtfaan' me tha, jab jang e uhad hui aur kuch der ke liey musalmaano'n ki fateh shikast me badly to Abu Sufiyaan (jo abhi Musalmaan na hue the) ne pahaadi par chadh kar kaha:

"Kya Qaum Me Muhammad ﷺ Hain?"

Aap ﷺ ne farmaaya: "ise jawaab na do"

Phir isne kaha: "Kya Qaum Me Umar bin Qhattab Radiallhuta'ala anho Hain?"

Aap ﷺ ne farmaaya: "ise jawaab na do"

To wo kehne lagaa: "Ye Sab Qatl Hochuke hain, agar zinda hote to jawaab dete"

Hazrat Umar Radiallhuta'ala anho apne uopar qaboo na rakh sake ise kehne lage:

"Aey Allah ke dushman! Tune jhoot kaha Allah ne hamei'n teri ruswaai ke liey zinda rakha hai"

Abu Sufiyaan ne kaha: "Hubal Ouncha Ho"

Nabi ﷺ ne farmaaya: "Isko Jawaab do - Allah Ta'ala Sab Se Buzrug o Bartar Hai"

Phir Abu Sufiyaan ne Kaha: "Hamari Madadgaar Uzza hai aur Tumhaari Madadgaar koi Uzza naheei'n"

Nabi ﷺ ne farmaaya: "Isse kaho - Allah hamaara madadgaar hai tumhaara koi madadgaar nahi"⁸⁸

Isse maloom hua ke mushrikeen ke maboodaan e baatila jo ke Ohad ke mauqe par maujood na the, in me mushrikeen ko Maafauqh ul Fitrat quwwatei'n aur taaqatei'n dikhaai de rahi theei'n, tabhi to inhon ne Uzza ko Madadgaar o Ma'aon samjha.

2. Hood عليه السلام ne jab apni qaum ko Tauheed ki da'awat aur Allah ki ibaadat ki taraf bulaaya to qaum ne jawaab diya: 'Inho'n ne kaha aey Hood! Tum hamaare paas koi sareeh shaadat lekar nahi aaey ho aur tumhare kehne par ham apne ma'abudo'n ko nahi chhod sakte aur tumpar eman lane wale nahi, ham to ye samajhte hai ke tumhare upar hamaare ma'aboодо'n me se kisi ki maar pad gai hai'⁸⁹

Ya'anee tumne hamaare kisi hazrat ke aastaane ki ghustaaqi ki hogi jiska qhamyaaza tum bhugat rahe ho ke behki behki baatei'n karne lage ho aur yehi bastiyaa'n jahaa'n tum Izzat o Wiqaar se reh rahe the, in me aaj tumhei'n gaali galoch se nawaaza jaarahaa hai.

Naeemuddin Muraadabaadi ne likkha hai ke: 'Tum jo buto'n ko bura kehte ho is liey inho'n ne tumhei'n deewana kardiya hai'⁹⁰

Jaise aaj kal log samajhte hain ke agar kisi aadmi ne wali ke mazaar aur aastaane se daraqt toda to buzrug iski taa'ngei'n todh denge.

Irshad e Baari Ta'ala hai: 'Kya Allah apne bande ko kaafi nahi aur tumhei'n daraat hain iske siwaa auro'n se'⁹¹

Is aayat e kareema me Allah ta'ala ne Nabi ﷺ ke bare me farmaaya ke kuffar e arab ne Nabe e Kareem ﷺ ko daraana chhaha aur Aap ﷺ se kha ke Aap ﷺ hamaare ma'aboодо'n ki buraaiya'n bayaan karne se baaz aaiye warna wo Aap ﷺ ko nuqsaan po'nhchae'nge, halaak kardei'nge ya aqal ko faasid kardei'nge.

⁸⁸ Saheeh Buqhaari, Kitaabul Maghaazi, Bab Ghazwa Ohad 4034 & Kitaabul Jihad 3039

⁸⁹ Surah Hud 53-54

⁹⁰ P 327 Haashiya Number 118

⁹¹ Surah Zumar 36 Tarjuma Ahmad Raza

3. ‘Abdullah bin Abbas *Radiallhuta’ala anho* se riwaayat hai ke Mushrikeen Baitullah ka tawaaf karte hue kehte (*Labbaika Laa Shareeka Laka*).

Nabi ﷺ farmaate: ‘Halaakat ho tumhaare liey isi par kifaayat karo’

Lekin wo kehte: ‘(*Illa Shareekan Huwa Laka Tamlikuhu wamaa Malaka*) Ya’anee - Aey Allah! Tera koi shareek nahi magar aisa shareek jot ere liey hai, tu is shareek ka bhi maalik hai aur is cheez ka bhi maalik hai jo is shareek ke iqhtiyaar me hai’⁹²

Is Saheeh riwaayat se ma’aloom hua ke mushrikeen apna ma’abudo’n me jo kuch quwwat o iqhtiyaar maante the iske bare me inka aqeedah ye tha ke ye iqhtiyaaraat inke zaati nahi, balke Allah ke a’ataa kirda hain aur yehi taqaaza in pichri aayaat ka hai jin me kuffar o mushrikeen ka aqeeda ye zikar kiya gaya hai ke saari kaaenaat ka Qhaaliq, Maalik, Raaziq, Mudabbir ul Umoor Allah Ta’ala hai aur is a’ataai kulli iqhtiyaar ka aqeeda rak kar wo in hastiyo’n ko mushkilaat o masaaeb aur dukh o aalaam me pukaarte the.

4. Irshaad e Baari Ta’ala hai: ‘Aur ye log Allah ke siwa aisee cheezo’n ki ibadat karte hai jo na inko zar poh’ncha sakei’n aur na inko nafaa poh’ncha sakei’n aur kehte hain ye Allah ke paas hamaare sifaarishee hain. Aap ﷺ in se keh dei’n kya tum Allah ko aisee cheez ki qabar dete ho jo Allah Ta’ala ko maloom nahi, na aasmaano’n me aur na zameen me, Wo Paak o Bartar hai in logo’n ke shirk se’⁹³

Maloom hua ke mushrikeen apne ma’aboodo’n ke bare me ye aqeeda rakhte the ke inki sifaarish se Allah hamaari zaruratei’n poori kardeta hai, hamaari bigdiya’n banadeta hai, ya hamare dushmano’n ki bani hui bigaad deta hai, ya’ani mushrikeen bhi Allah ki siwa jinko Maa Fauqul Asbaab pukaarte the inko nafa’ao nuqsan ke husool me mustaqil nahi samajhte the balke inhei’n ghair mustaqil aur apne aur Allah ke darmiyan zariya o waasta aur waseela qaraar dete the aur ye shirk hai, jo aayat ke aaqhri jumle se waazeh hai.

Doosre maqaam par Irshaad hai: ‘Beshak hamne is kitab ko Aap ﷺ ki taraf haq ke saath naazil kiya, pas Aap ﷺ Allah hi ki ibadat karei’n, isi ke liey ibadat ko qalis karte hue. Qhabardaar! Allah ta’ala ke liey hi qhaalis ibadat karna hai aur jin logo’n ne iske siwa kaarsaaz banaa rakhe hain (aur kehte hain) ke ham inki ibadat sirf is liey karte hai ke ye (hastiya’n) Allah ke nazdeeki martabe tak hamaari rasaai kardei’n’⁹⁴

Is aayat se bhi waazeh hua ke mushrikeen makka apne ma’aboodo’n ko jo Maa Fauqul Asbaab pukaarte aur poojte the to inhei’n mustaqil nahi samajhte the balke is liey inki ibadat karte the ke inke zarie Allah ka qurb haasil hojaae ya Allah ke haa’n ye hamaari sifaarish kare’n ya’ani mustaqil ibadat Allah ki hi maante the kyou’nke sifaarishi mustaqil nahi balke gair mustaqil hi hota hai.

Mundarja baala aayaat o ahaadees se ma’aloom hua ke mushrikeen apne ma’aboodo’n ke baare me ye aqeeda rakhte the ke inhei’n Allah ta’ala ne Maa Fauqul Asbaab iqhtiyaarat de rakhe the jiski bina par wo inhei’n mushkilaat o masaaeb me pukaarte the aur inhein apna haajat rawa aur mushkil kusha gar-da’nte the aur Allah ke haa’n apna sifaarishi samajhte the isi bina par inhei’n mushrik qarar diya gaya.

Yaad rahe ke Dua o Pukaar aur Imdaad jo Maa Tehtul Asbaab ho wo bil Ittefaaq jaaez aur mahel naza’a naheei’n hai, jiske dalaael Quraan Hakeem me maujood hain, jaise farmaya

‘Aur agar wo deen me tum se imdaad ka mutaleba karei’n to inki madad tum par laazim hai’⁹⁵

⁹² Saheeh Muslim – Kitaabul Haj – Baabut Talbiya 1180

⁹³ Surah Yunus

⁹⁴ Surah Zumar

⁹⁵ Surah Anfal 82

Kaheen farmaya: ‘Neki aur Taqwa ke kaamo’n me ek doosre ke saath ta’aon karo, gunah aur ziyadati ke kamo’n me ek doosre ke saath ta’aon mat karo’ ⁹⁶

Ek aur muqaam par farmaya: ‘Nuh عليه السلام ne farmaya: Aey mere parwardigar! Main ne inhei’n din raat pukara, da’awat di’ ⁹⁷

Isi tarha ham din raat bazariey telephone ya wireless ya radio ya internet aur deegar jaded zaraae mawaasilaat ke zarie ek doosre tak aawaaz o paighaam poh’nchate hain, is qism ki nida (Sound/voice) ya paighaam (Message) jo bazarie aalaat hain Maatetul Asbaab me daaqil hokar jaaez hain, Naajaez o Haraam Nahee’n. Pas maqhlooqat ka apni fitri quwwat o iqhtiyaar ke daaere me rahkar ek doosre se madad lena Shirk o Tauheed ke mabhas se qhaarij hai. Jab ke inhein iqhtiyaraat ke tahet mushrikeen apne liey bhi doud dhoop aur mehnat se kaam lete the aur apni haaajaat o zaruriyaat ke liey tag o do karte the.

Inhei’n mushrik sirf is bina par qaarar diya gaya ke inho’n ne Ambiya, Auliya, Malaaeka, Jino’n aur Devtao’n waghaira ko fitri iqhtiyaraat aur daaerakaar se baala tar hokar pukaarna shuroo kardiya tha, is aqeede ki tardeed Allah Ta’ala ne bharpur andaz me ki.

Mushrikeen ke Aqeede ki Tardeed:

‘Inse kaho kya tum Allah ke alaawa aise ki ibaadat karte ho jo tumhare liey na nuqsaaan ka iqhtiyaar rakhta hai aur na hi nafa ka, haalaa’nke sab ki sunne walal aur sab kuch janne wala to Allah hi hai’ ⁹⁸

‘Aap ﷺ inse kahei’n ka ham Allah Ta’ala ke siwa inko pukaarei’n jo na hamei’n nafa’a de sakte hai aur na nuqsaaan’ ⁹⁹

‘Kiya aise logo’n ko Allah ka shareek tehrate hain jo kisi cheez ko paida nahei’n karte balke qhud paida kien jaate hain, jo na inki madad karsakte hai’n aur na Aap apni madad par qaadir hain’ ¹⁰⁰

‘Beshak wo log jinhei’n tum Allah ke siwa pukarte ho tumhari misl bande hain, inse dua’ae’n maag dekho, ye tumhari dua’ao’n ka jawaab dei’n agar tum sacche ho’ ¹⁰¹

Aur Allah Ta’ala farmate hain: ‘Wo log jinhei’n tum Allah ke alaawa puarte ho wo tumhari madad karne ki taaqat nahei’n rakhte aur na hi apni madad aap karsate hain’ ¹⁰²

‘Isi ko pukarna barhaq hai aur wo log jo iske alawa ko pukarte hain wo inki dua’ao’n ka koi jawaab nahei’n de sakte, inhein pukarna to aisa hai jise koi shaqs paani ki taraf haath phaila kar is se darqhuwast kare ke tu mere mu’n tak paho’nch ja halaa’nke paani is tak paho’nchne wala nahi, bas isi tarha kafiro’n ki dua’aein bhi kuch nahi hain’ ¹⁰³

‘Inse pooch! Asmaano’n aur zameen ka rab kaun hai? Kaho Allah. Phi rinse kaho ke jab haqeeqat ye hai to kyaat um ne iske siwa aise logo’n ko kaar saaz banaliya hai, jo khud apne liey nafa o nuqsaaan ka iqhtiyar nahi rakhte? Kaho kya andha aur dekhne wala barabar hosakte hain? Kya tarikiya’n aur raushni yaksaa’n hoti hain? Aur agar aisa nahi to inke muqarar kirda shareeko’n ne bhi Allah Ta’ala ki tarha kuch paida kiya hai ke iski wajah se in par taqleeq ka ma’amla mushtaba hogaya? Kaho har cheez ka qhaaliq sirf Allah hai aur wo yekta hai, sab par gaalib hai.’ ¹⁰⁴

⁹⁶ Surah Maaeda 3

⁹⁷ Surah Nuh 5

⁹⁸ Surah Maeda 76

⁹⁹ Surah Al A’am

¹⁰⁰ Surah A’araaf 191-192

¹⁰¹ Surah A’araaf 194

¹⁰² Surah A’araaf 197

¹⁰³ Surah Ar Ra’ad 14

¹⁰⁴

‘Aur wo dusri hastiya’n jinhei’n log Allah ke alaawa pukarte hain wo kisi cheez ki bhi qhaliq nahi balke qhud maqloof hain, murda hain na ke zinda aur in ko kuch ma’aloom nahi hai ke inhei’n kab (dobaara zinda karke) uthaya jaaega?’ ¹⁰⁵

‘Aur Allah ke alaawa inki ibadat karte hain jo inke liey aasmaano’n aur zameen me se kuch bhi rizq nahi de sakte aur nahi inhei’n is kaam ki iste-taa’at ¹⁰⁶

‘Inse kaho pukaro! In logo’n ko jinhei’n tum Allah ke alaawa guman karte ho, wo kisi takleef ko tum se na hata sakte hain aur na badal sakte hain.’ ¹⁰⁷

‘Aur logo’n ne Allah ke alawa aise ma’abood bana liey jo kisi cheez ko paida nahi karsakte balke wo qhud paida kien jaat hain, jo qhud apne liey bhi kisi nafa o nuqsan ka iqhtiyar nahi rakhte, jo na maar sakte hain aur na zinda karsakte hain, na mare hue ko phir utha sakte hain.’ ¹⁰⁸

‘Aur wo Allah ke alaawa aisi hastiyo’n ki ibadat karte hain jo na inhei’n nafa’a de sakti hain aur na nuqsan aur upar se mazeed ye ke kaafir apne rab ke muqable me har baaghi a madadgaar bana hua hai.’ ¹⁰⁹

‘In se kaho pukar dekho! Apne in ma’abudo’n ko jinhei’n tum Allah ke alaawa apna ma’abood samjhate ho, won a aasmaano’n me se kisi zarrah baraabar cheez ke malik hain na zameen me, wo aasmaano’n aur zameen ki milkiyat me shareek bhi nahi hain aur inme se koi Allah ka madadgaar bhi nahi hai.’ ¹¹⁰

‘Aur wo hastiya’n jinhei’n tum Allah ke siwa pukarte ho wo ek parkaah (Khajoor ki guthli ka chilka) ke maalik bhi nahi hain. Agar tum inhei’n pukaro to wo tumhari dua’ae’n nahi sun sakte aur agar sun lei’n to inka tumhein koi jawaab nahi de sakte aur qayamat ke roz wo tumhare shirk ka inkar karde’nge. Haqeeqat haal ki aisi saheeh qhabar tuhhei’n ek qabar dene wale ke siwa koi nahi de sakta.’ ¹¹¹

‘In se kaho kabhi tumne dekha bhi hai apne in shareeko’n ko jinhei’n Allah ke siwa tum pukarte ho? Mujhe batao inho’n ne zameen me kya paida kiya? Ya aasmaano’n me inki kya shirkat hai? (agar ye nahi bata sakte to inse poocho) kya ham ne inhei’n koi tehreer likh kar di hai jiski bina par ye (apne is shirk ke liey) koi saaf sanad rakhte ho’n? Nahee’n! balke ye zaalim ek doosre ko mahez fareb diye jaarahe hain.’ ¹¹²

‘Aey Nabi (*Salallahu alaihe wasallam*)! In se kaho kabhi tumne aankh khol kar dekha bhi hai ke wo hastiya’n hain kya jinhei’n tum Allah ke siwa pukarte ho? Zara mujhe dikhao to sahi ke zameen me inho’n ne kya paida kiya hai? Ya aasmaano’n ki taqhleeq ya tadbeer me inka koi hissa hai? Is se pehle aai hui koi kitab ya ilm ka baqiya (in aqaaed ke sabot me) tumhare paas ho to wohi le aao agar tum sacche ho. Aaqir is aadmi se ziyada gumrah kaun hoga jo Allh ke alaawa aisi hastiyo’n ko pukare jo qiyamat tak ise jawab na de sakti ho’n balke wo inki dua’aon se be qabar hain aur jab tamaam insane jama’a kien jaaei’nge is waqt wo hastiya’n pukarne walo’n ki dushman ban jaaei’ngi aur inki ibadat ka inkar kardei’ngi.’ ¹¹³

Mazkoora baala ayaat muqaddasaat me Allah Ta’ala ne mushrikeen ke aqeede ki tardeed ki hai aur waazeh kardiya hai ke Maa Fauqul Asbaab quwwato’n ka maalik sirf Allah Ta’ala hai. Iske alaawa poori kaaenaat me se kisi ko iqhtiyarat ka ek zarra bhi nahi mila. Jo shaqs Allah Ta’ala ke alaawa me asbaab se baalatar hokar ek zarra bhi iqhtiyaar tasleem karta hai wo shirk karta hai, yehi *Shirk Fil Tasarruf hai*, iska murtakib Mushrik hai.

¹⁰⁵ Surah Nahal 20-21

¹⁰⁶ Surah Nahal 73

¹⁰⁷ Surah Isra 56

¹⁰⁸ Surah Furqan 3

¹⁰⁹ Surah?? page 79

¹¹⁰ 22 Page 79

¹¹¹ Surah Faatir 13-14

¹¹² Surah Faatir 40

¹¹³ Page 80

Kya Ambiya عليه السلام aur Auliya (Rahimahullahi Alaihim) ko Maa Fauqul Asbaab Iqhtiyaraat Haasil The?

1. Ambiya o Rusul عليه السلام jis qaas maqsad ke liey bheje gae the wo insano'n ko hidaayat karna, inhei'n zulmaat se noor ki taraf laana, kufr o shirk ke gadho'n se nikal kar tauheed ki haqeeqat samjhana tha. Is silsile me Ambiya o Rusul عليه السلام ne ye kaam to badarja aula kiya ke logo'n ko haq ki taraf bulate aur haq baat sunate the lekin inhein ye quwwat o iqhtiyaar nahi diya gaya tha ke jis ke dil me chhahe'n ye hidaayat utar dein.

Hidaayat dena Allah Ta'ala ka kaam hai, Ambiya ka kaam sirf rehnumaai karna hai.

Nabi e Kareem ﷺ ke cha cha Abu Talib jab qareeb ul marg the to Nabi e Kareem ﷺ is ke paas tashreef lae to iske paas Abu Jahal aur Abdullah bin Abi Umaiyya bin Al Mughaira ko paaya.

Aap ﷺ ne farmaya: 'Aey Cha cha! Laa ilaaha illallah keh lo, main ise Allah ke haa'n bataur hujjat pesh karunga.'

Abu Jahal aur Abdullah bin abi Umaiyya ne kaha: "Kya tum deen Abdul Mutallib se be raghbat i qhtiyar kare ga?"

Nabi e Kareem ﷺ is par kalma tauheed pesh karte re aur wo dono'n apni baat dohrate rahe hatta ke Abu Taalib ne *Laailaha illallah* padhne se inkaar kardiya aur kaha main Abdul Mutallib ke deen par hu'n to.

Nabi e Kareem ﷺ ne farmaya: 'Main tumhare liey Allah Ta'ala se isteghfhar karta rahunga jab tak roka na gaya.'

To Allah Ta'ala ne ye aayat naazil ki: 'Nabi ﷺ aur eman walo'n ke liey laaeq nahi ke wo mushrikeen ke liey baqshish maa'ngai'n agarche wo qareebi rishtedaar ho'n jabke inhein waazeh ho jaae ke wo dozaqhi hain' ¹¹⁴

Isis tara abu Taalib ke bare me ye aayat bhi naazil hui: 'Beshak App ﷺ jise chhahe'n hidaayat nahi de sakte balke Allah Ta'ala jise chhahta hai hidaayat se nawaazta hai aur wo hidaayat waalo'n ko qoob jaanta hai. ¹¹⁵

Maloom hua ke hidaayat dena Allah Ta'ala ke iqhtiyaar me hai agar Nabi e Kareem ﷺ ko ye iqhtiyar hota to Abu Talib ko kabhi kufr par na marne dete kyou'nke Nabi e Kareem ﷺ Abu Talib ke eman ke bade harees the, balke Aap ﷺ to har kaafir ke emaandar hone ke harees the. Isi liey bahot ziyada mehnat aur jaddo jahed se kaam lete the.

Irshaad e Baari Ta'ala hai: 'To kahee'n tum apni jaan par khel jaoge in ke peeche agar wo is baat par emaan na laae'n gham se' ¹¹⁶

Ek aur maqam par farmaya: 'Kahee'n tum apni jam par khel jaoge in ke ham me ke wo emaan nahi laae. Agar ham chhahe'n to Asman se in par koi nishani utaare'n ke inki gardane'n is ke huzoor jhuki reh jaae'n.' ¹¹⁷

Mazeed farmaya: 'Aur andho'n ko gumrahi se tum hidaayat karne waale nahi, tumhare sunae to wohi sunte hain jo hamaari ayaato'n par eman late hain aur wo Musalmaan hain.' ¹¹⁸

¹¹⁴ Surah Tauba 112

¹¹⁵ Qhazaan ul Irfaan – Maulvi Naeemuddin Muraadabaadi Barailwee P 294 & 564 – Also in Bukhari & Muslim

¹¹⁶ Surah Kahaf 6 Tarjuma Ahmad Raza Khan

¹¹⁷ Page 83

¹¹⁸ Surah Rum 53

In ayaat se ma'loom hua ke Ambiya o Rusul عليه السلام jis mishan ke liey mabo's kie gae the is me bhi in ko Maa Fauqul Asbaab quwwatei'n aur iqhtiyaaraat haasil na the, in ka kaam sirf baat poh'nchaana tha, ise dilo'n me utaarna aur siraat e mustaqeem ki taufeeq inaayat farmaana Allah Wahdahu la shareek ka kaam hai.

Raseeul Munafiqeen Abdullah Bin Ubai jab faut hua to iska beta Abdullah (Jo Musalmaan aur baap ka ham naam tha) Rasool Allah ﷺ ki qhidmat me haazir hua aur kaha ke: 'Aap apni qamees inaayat farmaae'n take main apne baap ko is me kafnaa doo'n, doosre aap iski namaaz e janaaza padhae'n.'

Aap ﷺ ne qamees inaayat kardi aur janaaza padhane ke liey bhi tashreef le gae, Umar Bin Qhattab Radiallhuta'ala anho ne Aap ﷺ se kaha: 'Allah Ta'ala ne to Aap ko aise logo'n ki namaaz e janaaza padhane se roka hai, Aap ﷺ kyo'n is ke haq me dua maghfirat karte hain?'

Aap ﷺ ne farmaya: 'Allah ne mujhe iqhtiyar diya hai (Yani Duae Maghfirat se roka nahi) Allaht Ta'ala ne farmaya hai ke agar Aap ﷺ in ke liey 70 martaba bhi isteghfara kare'n to main maaf nahi karunga to main 70 se ziyaada marta ba inke liey baqshish maang loonga.' Chunache Aap ﷺ ne namaaz e janaaza padhai jis par Allah Ta'ala ne ye aayat naazil farmaai: 'In me se koi marjaae to Aap iski namaaz janaaza hargiz na padhe'n aur na iski qabar par khade ho'n. Is liey ke inho'n ne Allh aur iske Rasool ke saath kufr kiya hai aur marte dam tak badkar wo be a'taa'at rahe.' ¹¹⁹

Ek riwayat me hai: 'Jab ise (Abdullah bin Ubai) ko dafnaane ke liey qabrastan le jaaya gaya aur qabar me dafnaaya gaya phir Aap ﷺ tashreef laae ise qabar se nikalwaya aur apne ghutno'n par rakha aur apna la'ab dahan lagaaya aur qamees pehnai' ¹²⁰

Ma'loom hua ke jise Aqeeda Tauheed aur Saheeh Emaan naseeb nahi ise kaaenaat ki badi se badi hasti bhi Allah Ta'ala se maaf nahi karwa sakti aur ye baat bhi waazeh hogai ke Nabi ﷺ jinhei'n Allah Tabaarak wo Ta'ala ne bahot a'ala maqaam o mansab a'ataa kiya, wo bhi kisi ko hidaayat nahi de sakte. Hidaayat dena Allah ke iqhtiyaar me hai.

Abdullah bin Ubai ko Aap ﷺ ka qamees pehnaana, iski namaaz e janaaza adaa karna aur la'ab dahn lagaana kuch kaam na aaya. Lihaaza jab Aap ﷺ ki qamees aur la'ab ka tabarruk kisi ki baqshish o najaat ka sabab na ban saka to maujooda daur ke Matsoofeen, Peer o Faqeer, Aastaane o Gaddi Nasheen aur Dastaar o Jubba ke A'ameen ka Tabarruk kya haiseeyat rakhta hai?

2. Ambiya o Rusul عليه السلام ne jab apne da'awati mishan ko rooe zameen par phailaana chhaha to shyaateen o tawaagheet aur in ke muttabe-een ne inhei'n bade bade masaaeb o aalaam se hamkinaar kiya aur Ambiya عليه السلام ka jo tarz e amal tha is se bilkul ye baat ma'loom hoti hai ke wo Muqhtaar-e-Kul na the aur na hi Maa Fauqhul Asbaab quwwato'n aur iqhtiyaaraat se mutsaf the. Quraan e Hakeem me bahot saare Ambiya o Rusul عليه السلام ka tazkirah maujood hai.

Nuh عليه السلام ki qaum par jab inki tableegh giraa'n guzri to qaum ne kaha: 'Bole aey Nuh! Agar tum baaz na aae to zaroor sangsaar kie jaaoge' ¹²¹

Is dhamki par Nuh عليه السلام ne inhe'n kaha ke aajaaoo muqable karlo balke Allah Ta'ala se apni aur momineen ki najaat ki dua ki: 'Aey mere Rabb! Meri qaum ne mujhe jhutlaaya, tu mujh me aur inme poora faisa karde aur mujhe aur mere saath wale musalmano'n ko najaat de.' ¹²²

¹¹⁹ Surah Tauba 84 Buqhari & Muslim, Tafseer ibne Katheer V2 – P 614

¹²⁰ Buqhari & Muslim

¹²¹ (Page 86) Tarjuma Ahamad Raza

¹²² (Page 86) Tarjuma Ahamad Raza

Balke Nuh عليه السلام ne yahaa'n tak kaha: 'Apne Rabb se dua ki ke main maghloob hoo'n tu mera badla le.' ¹²³

Ma'aloom hua ke agar Nuh عليه السلام ko Maa Fauqhul Asbaab quwwatei'n muyassar hotei'n to maghloobiyat ka zikar na karte isi tarha Hazrat Hud عليه السلام ke liey Surah Hud aayat 54-56

Hazrat Ibraheem عليه السلام ke liey Surah Ambiya aayat 70-71

Hazrat Lut عليه السلام ke liey Surah So'ora aayat 167-169 - Surah Hud aayat 80-81

Hazrat Shuaib عليه السلام ke liey Surah Hud aayat 51 & 92

Hazrat Ayyub عليه السلام ke liey aayat 41 & 43

Hazrat Moosa عليه السلام ke liey Surah Ta Ha aayat 45 - Surah So'ora aayat 14 - Surah Qasas aayat

Hazrat Harun عليه السلام ke liey Surah A'araaf aayat 15 jaisi surato'n ka mutala'a karei'n

Qaatimul Ambiya, Sayyadul Mursaleen, Imaam e A'azam Muhammadur Rasoolallah ﷺ jab Ghazwa Ohad me zaqhmi hue to Aap ﷺ ki zuban e mubaarak se ye alfaaz nikle:

'Wo qaum kaise kaamyab hosakti hai jis ne apne Nabi ko zaqhmi kiya aur iska agla daant todh diya, haalaanke wo inhei'n Allah Wahdahu laa shareek ki taraf da'awat de raha tha.'

To Allah Ta'ala ne ye aayat naazil farmaai: '(Aey Nabi (Salallahu alaihe wasallam)!) Faisle ke iqtiyaarat me tumhara koi hissa nahi, Allah ko iqtiyaar hai chhahe inhei'n maaf kare chhahe saza de kyo'nke wo zaalim hain.' ¹²⁴

Ma'aloom hua ke Nabi e Mukarram ﷺ ko agar Maa Fauqhul Asbaab iqtiyaraat haasil hote to Aap ﷺ kuffar ke haatho'n zaqhmi nahote. Agar Aap ﷺ ne iqtiyaraat rakhte hue istemaal nahi kien to aise jazbaat ka izhar kyo'n kiya? Jis par Allah Ta'ala ne mazkoora aayat naazil ki.

Is saari bahes se ma'aloom hua ke mushrikeen arab Allah Ta'ala ki zaat ka iqraar karte aur ise Kahliq, Maalik, Raaziq, Mudabbirul Umoor, Samaa'ato'n aur Beenai ki quwwato'n ka maalik aur Panaah dene waala samjhte the, *lekin* iske saath saath Ambiya o Rusul عليه السلام, Malaaeka, Jin aur Buto'n wagahira ko Maa Fauqul Asbaab quwwato'n ka maalik bhi samajhte the aur apni mushkilaat o haajaat me inhei'n pukarte the, in se muraadei'n maangte aur in ke naam ke nazraane dete the jis wajah se Allah Ta'ala ne inhei'n mushrik qaraar diya.

Sawaal: Kalma Shaadat padhne wale shaqs ko mushrik kaha jaasakta hai?

Jawaab: Jis tarha Allah Ta'ala akela hai iska koi shareek nahi, wo akela hi Haajat rawaa, Mushkil Kusha, Rozi Rasaa'n, Fariyaad ras, Ganj Baqsh, Faiz e A'alam, Gausul A'azam, Banda Parwar, Aulaad ki Ne'mato'n se nawaazne waala, Nafa o Nuqsaan ka maalik aur tamaam kaaenat ka Muntazim Haqeeqi hai isi tarha Farmarawa aur Halaal o Haraam ke iqtiyaar ka maalik bhi wohi hai, agar koi shaqs kalma sahaadat padh kar bhi ghair Allah ko halaal o haraam ka Maalik o Muqtaar aur Mushkil kusha o Haajat rawa samjhe to wo bhi Mushrik keh laaega.

Irshaad e Baari Ta'ala hai: 'Aur ise na khaao jispar Allah ka naam na liya gaya ho aur wo beshak sahitaan apne dosto'n ke dilo'n me daalta hai ke tum se jhagdei'n aur agar tum inka kehna maano to is waqt tum Mushrik ho'

¹²⁵

¹²³ (Page 86) Tarjuma Ahamad Raza

¹²⁴ Saheeh Muslim (Kitabul Jihaad) – Musnad Ahmad – Sunan Tirmizi – Ibne Maajja

¹²⁵ Surah Al Ana'am (Tarjuma: Ahmad Raza

Shaitaan ne apne saathiyo'n ke zarie ye baat phailaai ke ye musalmaan Allah ke zabeeh kieh hue, ya'ani murdaar ko to haraam aur apne haat se zubah kieh hue ko halaal gardaante hain aur ye da'awa karte hai ke ham Allah ko maan-ne waale hain to Allah tabaarak wo ta'ala ne farmaaya jis par Allah ka naam le kar zubah kiya jaae ise khao aur jis par Allah ka naam na liya jaae ise na khao aur in mushrikeen ki baato'n ke peeche mat lago, agar tum ne hukm e qhuda wandi tark kardiya aur mushrikeen ki a'ataat iqtiyaar karli to tum bhi mushrik hojaooge.

Imaam Abu Bakar (al ma'arroof) Ibnul Arbi رحمته الله raqamtaraaz hain: 'Momin aadmi jab mushrik ki a'ataat is aqeede me karta hai jo kufr o eman ka mahal hai to mushrik hojaata hai aur iska aqeeda Tauheed o eman par saalim o qaaem hai lekin wo mushrik ki a'ataat afa'aal me karta hai to a'aasi o nafarmaan hai. Ye baat har muqaam par samajhlo.' ¹²⁶

Aur Imaam Qurtabi رحمته الله farmate hain: 'Is aayat kareema ne is baat par dalaalat ki hai ke jis aadmi ne Allah Ta'ala ki haraam kirda cheez ko halaal jaana to wo mushrik hogaya, Allah Tabaarak wo Ta'ala ne murdaar ko bataur nas haraam kiya hai jab Allah Ta'ala ke alaawa se wo is ki hillat ko qubool karle ga to shirk ka murtakib hoga.' ¹²⁷

Imaam Zajaaj رحمته الله ne farmaya: 'Is aayat e kareema me is baat ki daleel hai ke jis ne Allah ki haraam karda kisi cheez ko halaal jaana ya iski halaal karda ko haraam jaana to wo mushrik hai.' ¹²⁸

Kyou'n ke Allah Tabaarak wo Ta'ala ke alaawa kisi dusre ko halaal o haraam ka muqhtaar maan-na ise Rabb banana hai, jaisa ke Yahood o Nasaara ne apne ulaama aur darwesho'n ko halaal o haraam ka iqtiyaar so'np diya tha to Allah Ta'ala ne inke is aqeede ka zikar karte hue farmaya: 'Inho'n ne apne ulama aur darwesho'n ko Allah ke siwa apna Rabb banaa liya hai aur is tarha Maseeh ibne Mariyam عليه السلام ko bhi, haalaa'nke inko ek Ma'abood barhaq ke siwa kisi ki ibaadat ka hukam nahi diya gay tha, wo jis ke siwa koi ibaadat ke laaeq nahi wo inki mushrikaana baato'n se paak hai.' ¹²⁹

Alaawa azeen Tafseer ibne Katheer V2 P384 - Tafseer Ibn Abi Haatim V6 P 1784 - Jaamia Bayaaul Ilm V2 P 109 me

A'dee Bin Haatim ke bare me zikar kiya gaya hai ke jab wo Nabi ﷺ ke paas aaey to inke gale me sone ya chaandi ki Saleeb (Cross) thi, Aap ﷺ is waqt is aayat kareema ki tilaawat kar rahe the to

A'dee ne kaha: 'Ya Rasool Allah ﷺ ! Wo to ulaama aur paadriyo'n ki ibaadat nahi karte the.'

To Aap ﷺ ne farmaya: 'Wo in ki Halaal karda ashya ko halaal aur haraam karda ashya ko haraam gardaante they aur ye inki ibaadat hai.' ¹³⁰

Ma'aloom hua ke Allah Ta'ala ka iqtiyaar halaal o haraam kisi doosre me tasleem karna inki ibaadat karna hai aur ye shirk hai, isi liey Allah ne musalmano'n se farmaaya: 'Agar tum ne inki a'ataat ki to tum mushrik ho.' ¹³¹

Ma'aloom hua ke musalmaan agar mushrikeen ke aqaaed me inki pairwee karega to mushrik kehlaaega.

Ek aur maqaam par farmaaya: 'Inme se aksar Allah ko maante hain magar is tarha ke iske saath doosro'n ko shareek banaate hain, ya'ani Allah par eman bhi rakhte hai phir bhi mushrik hain.' ¹³²

¹²⁶ Ehkaamul Quran V2 P 207

¹²⁷ Tafseer e Qurtubi V7 P01

¹²⁸ Ma'alim ut Tanzeel – Al Ma'arroof Tafseer e Baghwee V2 P 127

¹²⁹ Surah Tauba Page 90

¹³⁰ Tafseerul Ya'ala al Qadeer V2 P 331

¹³¹ Surah an A'aam 121

¹³² Page 91

Imaam Maalik رحمہ اللہ ka Aqeeda:

Imaam Maalik رحمہ اللہ waghaira ke daur me bhi musalmaano'n ke bahot se firqe ho chuke the, is waqt ke '*Qadriyya*' jo *Taqdeer* ke munkar they jab inke saat shaadi ke bare me Imaam Maalik (rahihmahullah) se pooch gaya to inho'n ne Quran ki ye Aayat padhi: 'Momin ghulaam Mushrik se behtar hai.'¹³³

Imaam Ibne Taimiyyah رحمہ اللہ ka Aqeeda:

'Jo log Ambiya عليه السلام aur nek logo'n ki quboor ki ziyaarat karne aate hain aur inhei'n pukaarne aur inse sawaal karne ki garaz se aate hain ya is liey aate hain ke inki ibaadat karei'n aur inhein Allah ke alaawa pukaarei'n to aise log Mushrik hain.'¹³⁴

Ek aur maqaam par farmaate hain: 'Dua bhi ibaadat me se hai, jo shaqs murda ya ghaaab maqhlloooqat ko pukaarta hai aur inse madad talab karta hai, halaa'nke Allah Ta'ala ne iska hukam nahi diya is ke Rasool ne amar wa joobi aur Isteh-baabi, aisa shaqs deen me Muftade'e, Rabbul A'alameen ke saath mushrik hai aur aisi bida'at ka murtakib horahaa hai jis par Allah ne koi daleel naazil nahi ki.'¹³⁵

Haafiz Abdus Salaam Bhatwi Sahaab Ka Mauquf:

Haafiz sahaab (*Abdus Salaam Bhatwi Sahaab*) Ta'aweez ke muta'aliq ek sail ke jawaab me farmaate hain: 'Ye baat to zaahir hai ke agar Ta'aweez me Allah ke alaawa kisi aur se madad maangi gai ho ya gair ka naam ya hindse (numbers) likh kar gale me dale jaaei'n to ye sareeh shirk hai aur aisa karne waala mushrik hai, Imaam banana jaaez nahi'¹³⁶

Ummat e Muslimah ke Shirk ke Muta'aliq Ahaadees Nabawiya رحمہ اللہ

1. Hazrat Saubaan *Radiallhuta'ala anho* se ek taweel hadees me hai ke Rasool Allah ﷺ ne farmaaya: 'Itni der tak qayaamat qaaem nahi hogi jabtak meri ummat ke qabaail mushrikeen ke saath na mil jaaei'n aur yaha'n tak ke meri ummat ke qabaail buto'n ki ibaadat karei'nge.'¹³⁷

Nabi ﷺ ki ye peshan goi bilkul sach saabit hui, Nabi ﷺ ki ummat se aaj kitne hi log aise hain jo but parasti ke shirk me muftela hain.

Awwalan: Qabar ki ibaadat karna hi but parasti hai, Nabi e Mukarram ﷺ ka irshaad giraami hai: 'Aey Allah! Meri qabar ko but na banana (ke iski ibaadat ki jaae) Allah Ta'ala ki la'anat bares aisee qaum par jinho'n ne apne Ambiyaa عليه السلام ki qabro'n mar masjidei'n banaaie'n'.¹³⁸

Fiqha Hanafi ki mo'tebar kitaab Raddul Muqtaar me marqoom hai: 'Buto'n ki ibaadat ki asal wajah nek logo'n ki qabro'n par masjidei'n banana hai.'¹³⁹

Is saheeh hadees se ma'a loom hua ke qabro'n par masjidei'n banana, wahaan ibaadat karna, qabro'n par sajda reyzi waghaira ka mafhoom qabro'n ko but banana hai. Lehaaza jis bhi qabar par ibaadat sar anjaam di jaati hain wo bun hain, in ki parastish karna la'anat ka mustahiq thaherna hai.

Thaaniyan: Mulk e Pakistan me kitni hi aisi qabrei'n hain jin ki ibaadat ki jaati hai.

¹³³ Surah Al Baqra 221) (Kitaabus Sunnah by Ibne Abi A'asim: 198 & Allama Albaani رحمہ اللہ ne iski sanad ko Saheeh qaraar diya hai

¹³⁴ Ar Radiallhuta'ala anhodul A'alal Iqhnaai: P 02

¹³⁵ Kitaabul Waseela bi Hawaala Tauheed Qhaalis P 508 by Shaikh Badiuddin Shah Rahimahullah

¹³⁶ Majallah Ad Da'awah – P 41 August 1990

¹³⁷ Abu Dawood – Kitaabul Fitaa, Musnad Ahmad, Ibne Maajja

¹³⁸ Musnad Hameedi 1025 – Musnad Ahmad V2 P 146 – Musannaf

Abdur Razzaq V8 P 464

¹³⁹ Akmalul Bayaan: 45

Is baat ka mushaada kiya gaya hai aur abh bhi kiya jaasakta hai balke main ne qhud dekha hai ke subha sawere log wagano'n par jab A'ali Hajweri ke darbaar ke paas se guzarte hain to Wagan me baithe baithe A'ali Hajweri ko salaam karte aur ma'afiyaa'n maangte hain, qabar parasti ke saath saath wahaa'n par lakdi waghaira ke but bana kar inki bhi parastish ki jaati hai.

Mudeer (Editor) *Majallah Ad Da'awah*. Janab Ameer Hamza Sahaab, '**Sultan Baahu**' ke mazaar ka aankho'n dekha haal bayaan karte hain ke: '*Main ek kamre me... ijaazat paakar jo main andar gaya to wahaa'n qabrei'n hi qabrei'n theei'n, jinhei'n main ne gina to wo taqreeban 29 theei'n, in qabro'n me se ba'aaz par lakdi ke but rakhe hue the, ek but ki haiyat you'n thee ke aurat ne baccha uthaya hua hai*' ¹⁴⁰

Mazeed likhte hain ke: '*Ek aurat thi, isne lakdi ka khilona pakda ise wo apne jism par pherne ke ba'ad apne bachho'n ke jism par pherne lagi*' ¹⁴¹

Agar mazeed tasalli matloob hao to Lahore me *Ghode Shah* ke darbar ka musaheda kar lein, jahaan par ghodo'n ke but kaseer ta'adaad me rakhe hue hain aur qhawaateen bilqhusoos in ghodo'n ki puja karti dikhai dei'ngi.

Ma'aloom hua ke Sarwar e Ambiya, Qhatimur Rusul, Muhammadur Rasool Allah ﷺ ki peshan goi harf ba harf poori ho rahi hai, kalma padhne wale Aap ﷺ ke ummati qabar parasti aur but parasti ke Qa'ar Mazlat me buri tarha gire pade hain. Balke in mazaaro'n aur aastaano'n par lage hue daraqhto'n ki bhi pooja paat ki jaati hai.

Ameer Hamza Sahaab Sultan Baahu ke darbaar ke muta'alliq mazeed raqam taraaz hain: '*Isi tarha darbar ke peeche ek beri ka daraqt hai, is daraqt ke neeche mard aur auratei'n jholiya'n aur daaman pahila kar baithe hote hain, jiski jholi me patta gir jaae wo samajhta hai mujhe beti mil gai, jiske daaman me phal lagne ke mausam me Ber gir gaya wo samajhta hai ladka mil gaya*' ¹⁴²

Ma'aloom hua ke mushrikeen arab ki tarha naam nihaad musalman bhi daraqhto'n ki pooja paat karta hai, in daraqhto'n ke saath chaadarei'n, sabz rang ke dupatte, jaanwar ki rassiya'n aur patte bataur tabarruk bandta hai aur yaah'n aakar apni muradei'n talab karta hai.

Nabi e Mukarram ﷺ ne daraqhto'n ko mutabarrak samajhkar waha'n par ashiya latkane ko inhei'n ma'abood aur qaabil parastish banana qarar diya hai. Sultan Baahu ke darbar par jis tarha beri ka daraqt mushrikeen ke liey Malja o Maawa bana hua hai isi tarha mushrikeen ka bhi ek beri ka daraqt tha jise *Zaat an Nawaat* kaha jaata tha.

Anwaat (Noo-tu'n) ki jama'a (Plural) hai jis ka ma'ani hai latkana aur mua'allaq karna, mushrikeen is ke saath apna asleha aur deegar samaan baandh dete the aur iske gird mujawar ban kar baith jaate the, is liey ise *Zat an Nawaat* se mausoom kiya gaya hai, is ke bare me Hadees e Nabawi mulaaheza karein: 'Abu Waqid Laithee *Radiallhuta'ala anho* se riwayat hai ke bilaa shuba Rasool Allah ﷺ jab hunain ki taraf nikle to ek (Beri ke) daraqt ke paas se guzre jise *Zaat an Nawaat* kaha jaata tha, mushrikeen is par apna asleha latkate the (Chand Sahaaba *Radiallhuta'ala anho* jo nae nae musalmaan hue they) inho'n ne kaha jis tarha in ke liey *Zaat an Nawaat* hai hamaare liey bhi isi tarah ka *Zaat an Nawaat* banaadei'n. Nabi ﷺ ne (ye baat sunkar) farmaya: 'Allahu Akbar! Ye to isi tarha hai jaise bani Israel ne kaha tha hamaare liey be ek ma'abood muqarrar kardei'n jis tarha inke ma'abood hain. Albatta zaroor tum pehle logo'n ke tareeqo'n par chaloge.' ¹⁴³

In sab me tasreeh (it is clear that) ki wo beri ka daraqt tha.

¹⁴⁰ Aasmaani Jannat aur Darbaari Jahannam P 119

¹⁴¹ Aasmaani Jannat aur Darbaari Jahannam P 120

¹⁴² Aasmaani Jannat aur Darbaari Jahannam P 117

¹⁴³ Musnad Humaidi – Tirmizi (Kitabul Fitan) Musand Ahmad – Musannaf Abdur Razzaq – Ibne Hibban – Sharah Usool Eteqaad Ahlus Sunnah wal Jama'ah

Is saheeh hadees se ma'aloom hua ke tabarruk ke liey daraqhto'n par asleha waghaira latkana in daraqhto'n ko Ilaah banana hai aur musalman ka aqeeda ye hai ke '*Laa Ilaaha Illallah - Allah Ta'ala ke siwa koi ma'abood barhaq nahi*'. Phir is hadees ka aaqhri jumla is baat par saraahat ke saath dalaalat karta hai ke Nabi ﷺ ka kalma padhne waale aise bhi ho'nge jo pehli qaumo'n ki tarha shirk karei'nge aur yahood o nasaara aur mushrikeen arab ke tareeqe par challenge.

Sahaaba ikraam *Radiallhuta'ala anho* shirk se intehaai nafrat karte the, hatta ke agar kahee'n shirk ka shuba tak paida ho raha hota to ise dafan kardete. Sayyadna Umar *Radiallhuta'ala anho* ko jab ma'aloom hua ke *Ba'at e Ridwaan* wale daraqt ki log pooja paat karne lage hain aur ise mutabarrak samajh kar iski ibaadat karne lage hain to inho'n ne ise ukhadwa diya tha.

'Naafe'e *Rahimahullah* farmate hain ke Umar *Radiallhuta'ala anho* ko ye baat poh'nchi ke kuch log (*Ba'at e Ridwaan* wale) daraqt ke paas aakar namaazei'n adaa karte hain to inho'n ne inko daraaya dhamkaaya phi rise kaatne ka hukam diya, pas ise kaat diya gayaa.' ¹⁴⁴

Ma'aloom hua ke Aap ﷺ ki peshangoi sacchi saabith hui, Aap ﷺ ka kalma padhne walo'n ne is daraqt ko mutabarrak jaan liya. Jahaa'n Aap ﷺ ne 1400 Sahaaba ikraam *Radiallhuta'ala anho* se bait lee thee. Wahaa'n aakar logo'n ne namaazei'n adaa karna shuroo kardei'n. Qhalifatul Muslimeen Umar bin Khattab *Radiallhuta'ala anho* ne in logo'n ko daan'ta bhi aur ise katwa bhi diya.

Maujooda hukumrano'n ko Umar *Radiallhuta'ala anho* ki is fa'al se ibrat pakadna chhahiyey aur darbaaro'n aur aastaano'n ki ta'meerat me hissa lene ki bajaee inhei'n giraana chhahiyey taake shirk ke addo'n ka qhatema ho aur aqeeda Tauheed ki puqhtagee ho kyou'nke musalman hukumraan ka fareeza hai ke wo deen Islam ka saheeh nizaam qaaem kare aur ye tab hi hosakta hai jab shirk ke addo'n ka qaatema kiya jaae aur aqeeda Tauheed par saheeh a'amal kiya jaae, lekin bad qismati ye hai ke hamaare hukumran bajaee iske ke wo saheeh islaami aqaad o a'amaal ki tarweej karei'n aur inki asaaha'at ke liey apni tamaam tar tawanaiya'n aur quwaatei'n sarf kardei'n.

Mazaaraat o maqaabir ki ta'ameer o taraqqi ke liey din raat kosha'n hain. Isi silsile ki kadi pichle dino'n Ali Hajweri ke mazaar par ek darwaze ka iftetaah hai jis ka iftetaah Wazeer e A'azam aur Wazeer e A'ala ne apne hawariyyo'n samet karke qabar parasti ko taqwiyat di hai. Yadrahe jab tak yaha'n qabar parasti aur Rabbe zul Jalaal wal Ikraam ki gustaaqhi aur shirk hota rahega is gunah me hukumran tabqa baraabar ka shareek hoga.

Allama Ahmad ar Rumi al Hanafi رحمه الله apni kitaab *Majaalisul Abraar* me farmate hain: 'Qabro'n ke liey Shama'a, Tel waghaira nazar man-na jaaez nahi, is liey ke ye ma'aseeyat o naafarmaani ki nazar hai jo poori karna jaaez nahi. Balke is par qasam ke kaffare jaisa kaffara laazim aaga aur in qabro'n par is jaisi ashiya ka waqf karna bhi jaaez nahi. Aisa waqf yaqeenan nadurust hai. Is ka isbaat iaur nufuz halaal nahi.

Imaam Abu Bakar Tartooshee رحمه الله ne farmaya: 'Dekho (Allah tumhare upar raham kare) jahaa'n kahee'i'n bhi tum aisa daraqt pao jo logo'n (ki haajaat) ka maqsood ho aur wo iski ta'azeem karte ho'n aur is se Tandrusti o Shifa ki ummeed rakhte ho'n. In me keel thokte aur kapde latkate ho'n to wo ise *Zat an Nawaat* hai ise kaat do' ' ¹⁴⁵

¹⁴⁴ Fathul Baari – Tabaqat ibne Sa'ad – Al-Bidaaya wan Nihaaya – Ibne Abi Shaiba aur Hafiz Ibne Hajar (Rahihmahullah) ne iski sanad ko saheeh kaha hai.

¹⁴⁵ Majaalisul Abrar P 20 Printed in Riyaadh

Lehaaza aise maqamaat jahaa'n par daraqto'n ki pooja paat hoti hai inhei'n qhatam kardena chhahiyey taake shirk ka qhaatema ho aur aise qubbe aur poqhta mazaraat ko giraana waajib hai. Iski bahes aaqhir me mulaaheza ho.

2. Abu Huraira *Radiallhuta'ala anho* se riwaayat hai ke Rasool Allah ﷺ ne farmaya: 'Is waqt tak qayaamat qaaem nahi hogi, yahaa'n tak ke Doos qabeele ki aurato'n ke surei'n (thighs) *Zul Qhalsa* par harkat karei'n ge, *Zul Qhalsa* Doos qabeele ka but tha jiski wo jaahiliyyat me ibaadat karte they' ¹⁴⁶

Surei'n (thighs) hilne ka matlab ye hai ke is but ka tawaaf aur is ki bandage karei'ngi, ma'aloom hua ke but parasti ummat e muslima me qayaamat se pehle daaqil hojaaegi aur but parasti ko to adna sa musalmaan bhi shirk samajhta hai, lihaza ummat e muslima me se kuch log aise ho'nge aur hain jo is shirk me muhtela hone ki wajah se mushrik hain aur ye bhi ma'aloom hua ke is beemari me auratei'n ziyada hisaa leti hain aur qabro'n par sajda rez hone ke saath nazrei'n, niyaazei'n aur cadhawe cadhati hain aur ham dekhte hain ke daur e haazir me kitne hi aise aastaane aur asthaan hain ke log inke gird chakkar kaat-te aur tawwaf karte hain aur ise ibaadat samajhte hain.

Jaisa ke awwamun naas me se ek sha'er kehta hai.

*Dosti Rab Di Lod Na'a hai'n
Qil'ey wale da padla chhod na'a hai'n
Qil'ey wale de gard tawaaf kar le
Makke jaavne di koi lod na'a hai'n
Eeehai Qasoor Nigaah da Naadaa'no
Rab Hoor NAlehe Salaamhai'n Peer Hoor Na'a hai'n
Fadal Rabb da Je Matloob Howe
Qil'ey wale waalo'n much modh na'a hain ¹⁴⁷*

Isi tarha Page 16 me likha hai:

*Tu Hai'n Noor Khuda Qil'ey Waaliya
Naaeb Mustafaa Qil'ey Waaliya
Saano'n Ka'abe De Jaane De Lodh Nai'n
Ka'aba Rauza Tera Qil'ey Waaliya*

Ya'anee ye naadaan saaer apne Peer Ghulaam Murtuza (*Qila'a Shareef*) Sheiqhupoorah wale ki madah (Tareef- Praised) me kehta hai ke ye Khuda ka noor hai aur Nabi ﷺ ka naaeb hai, balke Rabb aur Peer ekhi hai'n, is liey hamei'n Ka'abe jaakar Tawaaf o Ziyaarat ki zarurat nahi kyou'nke peer ka Aastaana o Rauza bazaar e qhud Ka'aba hai.

Al-A'yaaz billah! Is liey ham yahaa'n hi tawaaf karei'nge.

¹⁴⁶ Bukahri & Muslim – Kitabul fitan & Musnad Ahmad

¹⁴⁷ Harfi Rumooz e Ma'arefat Page: 3

Isi tarha Khwaja Ghulaam Fareed Chishti Chaa Chadaa'n Shareef wale ke *Deewan* Page: 207 me likha hai:

Chaa Chad Waang Madeena Jaatum Te Koth Mathan Baitullah
Rang Bana be Rang Aaya Ketum Roop Tajalli
Zaahir De Wich Murshad Haadi Baatin De Wich Allah
Naazuk Mukhda Peer Fareeda Saano'n Dasda hai Wajhullah ¹⁴⁸

Mundarja baalaa hawaala jaat se ma'aloom hua ke A'asr haazir ke kalma go bhi bilkul isi tarha qabro'n ke gird tawaaf o chakkar kaat-te hai'n, jis tarha zamaana jaahilliyyat ke log buto'n ki ibaadat karte the balke Aap ﷺ ki peshan goi ke mutaabiq logo'n ne but parasti shuroo kardi hai aur auratei'n is faasid aqeede par bilqhusoos a'amal paira hain.

3. A'aisha *Radiallhuta'ala anho* ne kaha maine Rasool Allah ﷺ ko kehte suna hai ke 'itni der tak raat aur din qhatam nahi'n hon'ge yahaa'n tak ke Laat aur Uzza ki parastish ki jaaegi' ¹⁴⁹

Is saheeh hadees se bhi ma'aloom hua ke qayaamat se qabl phir Laat wo Uzza ki ibaadat hone lagegi, log Islam ki ta'aleemat ko pase pusht daal kar Laat wo Uzza ki ibaadat karte lag jaae'nge aur Laat wo Uzza ki ibaadat sareeh shirk hai.

4. Abu Zar *Radiallhuta'ala anho* se riwayat hai ke Rasool Allah ﷺ ne farmaya: 'Mere paas Jibraeel

عليه السلام tashreef laae, inho'n ne mujhe is baat ki basharat di ke Aap ﷺ ki ummat se jo aadmi is haal me mara ke wo Allah ke saath kisi cheez ko shareek nahi karta thaw o jannat me daqhirl hua. Main ne kaha agar is ne zinaa aur chori bhi ki ho tab bhi jannat me daqhirl hoga? Aap ﷺ ne farmaya: Agar is ne zinaa aur chori bhi ki ho.' ¹⁵⁰

Ya'anee wo apne gunaah ki saza bhugat kar jannat me daaqhil hojaaega lekin is ummat se shirk karne waala hamesha ke liey jahannam me jalta rahe ga, is baat ki wazaahat Muslim Shareef ke baab '*Isbaat as Shifaa'-at wa Iqhraaj al Muwahhideen minan Naar*' se bhi hojaati hai.

5. Abu Hurairaa *Radiallhuta'ala anho* se marwi hai ke Rasool Allah ﷺ ne farmaaya: 'Har Nabi ki ek dua qabool ki jaati hai, har Nabi ne apni dua me jaldi ki aur main ne apni dua apni ummat ki shafaaat ke liey qayaamat wale din ke liey chupaa rakhi hai aur meri dua insha Allah meri ummat me se har is aadmi ko pho'nchegi jo is haalat me faut hua ke wo Allah ke saath kisi ko shareek nahi tehraata tha.' ¹⁵¹
6. Mua'awiya bin Haida *Radiallhuta'ala anho* ne kaha, Rasool Allah ﷺ ne farmaya: 'Allah ta'ala kisi aise mushrik ka koi amal qubool nahi karta jis ne Islaam lane ke ba'ad shirk kiya hatta ke mushrikeen ko chhod kar Muslaamano'n me aajaae.' ¹⁵²
7. Abdullah bin Maso'od *Radiallhuta'ala anho* farmaate hain jab ye aayat naazil hui: 'Wo log jo eman laae aur inho'n ne apne eman ko zulm ka libaada nahi pehnaaya, inhei'n logo'n ke liey aman hai aur yehi hidaayat yaafta hain.' ¹⁵³

To Sahaaba ikraam *Radiallhuta'ala anho* ne kaha ham me se kis ne zulm nahi kiya? To Allah ta'ala ne is zulm ki tauzeeh karte hue ye aayat naazil kardi: 'Beshak Shirk Zulm e Azeem hai' ¹⁵⁴

¹⁴⁸ Hajj Faqeer Bar Aaastaa'nah Peer Page 40

¹⁴⁹ Muslim – Kitabul Fitn

¹⁵⁰ Saheeh Muslim, Kitabul Eman 103

¹⁵¹ Saheeh Muslim, Kitabul Eman 338

¹⁵² Ibne Maajja, Kitabul Hudoob & Musnad Ahmad

¹⁵³ Surah al Ana'am

¹⁵⁴ Page 103 Bukhari, Kitabul Eman

Ishkaal Number 2:

Nabi e Mukarram ﷺ ne Makke ke andar shirk ki mazammat bahot ziyaada ki hai, lekin Madeena Tayyaba aakar Aap ﷺ ki policy tabdeel hogai, phir Aap ﷺ ke ruqh jango'n ki taraf hogaya aur mushrikeen aur shirk ki mazammat ziyaada nahi ki, is liey daur e haazir ke kalma go ke bare me hamei'n ziyaada saqhti se kaam nahi lena chaahiey.

Izaala:

Rasool Allah ﷺ ne apni poori zindagi me aqeeda tauheed ke baare me kabhi naram pehlu iqhtiyaar nahi kiya balke Aap ﷺ poori quwwat aur zor se Allah Wahdahu Laa Shareek ki Tauheed ka isbaat aur shirk ki naif karte rahe. Madani daur me Aap ﷺ ka mushrikeen ke khilaaf talwaar uthaana is baat ki zinda daleel hai ke Makke ki nisbat yahaa'n Aap ﷺ ne shirk ki a'amalan ziyaada mazammat ki hai. Aur peeche Abu Waqid Laithee *Radiallhuta'ala anho* ki hadees mufassal guzar chuki hai ke Aap ﷺ ne Ghazwa Hunain ko jaate hue jab Sahaaba *Radiallhuta'ala anho* ki baat suni ke inho'n ne kahaa hamaare liey bhi unki tarha *Zaat an Nawaat* ki tarha koi *Zaat an Nawaat* banadei'n to Aap ﷺ ne inki is baat ka bahot bura maana aur farmaya: 'Allahu Akbar! Tum to bani Israel ki tarha batei'n kar rahe ho jinho'n ne kaha tha ke hamare liey bhi inke ma'aboодо'n ki tarha ma'abood banaado.' Goya, ghazwa hunain ko jaate hue bhi Aap ﷺ ne aqeeda tauheed me narmi nahi ki kyou'nke Islami jahaad ki buniyad hi saheeh aqeeda tauheed par hai. Aap ﷺ ne fauran Sahaaba *Radiallhuta'ala anho* ko aqeeda tauheed samjhaya aur inki galti ka izaala farmaya. Isi tarha Aap ﷺ ka irshaad e graami ke: 'Mujhe hokum diya gaya hai ke logo'n se ladaai karu'n yaha'n tak ke wo is baat ki sahaadat dei'n ke Allah ke siwa koi ibaadat ke laaeq nahi aur Muhammad ﷺ Allah ke rasool hain aur Namaaz qaaem karei'n aur Zakaat adaa karei'n. Jab inho'n ne ye umoor sar-anjaam de diye to inho'n ne mujhse apna khun aur amwaal mehfooz kar liey Islam ke haq ke alaawa aur inka hisaab Allah ta'ala par hai.' ¹⁶¹

Zaahir hai ke Aap ﷺ ko qitaal ka hukam madeene mei'n hi mila hai, is hokum me Aap ﷺ ne sare dast Aqeeda tauheed zikar farmaya hai ke jo Allah ta'ala ki uloohiyat ki shaadat de deta hai aur iske saath Muhammad Rasool Allah ﷺ ki risaalat ki gawaahi aur aqaame e Salah aur adaae Zakaat kar leta hai to iske saath qitaal nahi. Ma'aloom hua ke Aap ﷺ ne Aqeeda tauheed ke bare me madani daur mei'n bhi policy naram nahi ki balke awwal nambar par Aqeeda tauheed hi ko rakha hai. Isee tarha madani soorato'n ke andar bhi bahot se maqamaat par Allah ta'ala ne shirk aur mushrikeen ki mazammat isi tarha ki hai jis tarha makki surato'n me shirk aur ahle shirk ki tardeed ki hai. Isee tarha Aap ﷺ ne zil Qhalsa, Laat, Manaas, Uzza aur Taif waghaira ke buto'n ko madeena me hi aakar fauji daste bhejkar mandham karwaya.

Ye baat kehna ke Aap ﷺ ne madeena me aakar shirk ke bare me naram rawayya iqhtiyaar karliya tha Aap ﷺ par bahot bada bohtaan hai.

Ishkaal No 3:

Jis ne ek baar zuban se kalma padh liya to ise bilaa aakhir jannat me bhej hi diya jaaega, lihaaza kalma'go hamesha hamesha ke liey jahannam me nahi rahega.

Izaala:

Ye baat mutlaq nahi hai ke kalmago ek din zaroor jannat me pahon'ch jaaega, balke ye ahaadees in logo'n ke bare me hai'n jinho'n ne zuban se kalma padh kar iske taqaaze poore kien aur kalma ka saheeh haq adaa kiya,

¹⁶¹ Bukhari & Muslim

ya'ane Allah ta'ala ki tauheed par poqhta yaqeen aur shirk ki mukammil naif ki lekin jis ne kalma padh kar bhi shirk kiya to is par jannat haraam hai, jaisa ke peeche is baat ka mufassil zikar kiya jaa chuka hai.

Is mafhoom ki ahaadees darj e zel hai'n:

1. Muaadh ibne Jabal *Radiallhuta'ala anho* se riwaayat hai ke Rasool Allah ﷺ ne farmaaya: 'Jis ne *Laa ilaaha Il-lallah* ki gawaahi qhuloos dil se di wo jannat me daaqhil hogaya.' ¹⁶²

Muaad ibn Jabal *Radiallhuta'ala anho* ki doosri riwaayat: 'Jo shaqs is haal me mara ke wo sacche dil se gawaahi deta hoke Allah ke siwa koi ibaadat ke laaeq nahi aur Muhammad ﷺ Allah ke Rasool hain wo jannat me daaqil hogaya.' ¹⁶³

Muaad ibn Jabal *Radiallhuta'ala anho* ki teesri riwaayat: 'Jo aadmi is haal me mara ke wo Allah ke saath kisi ko shareek nahi karta thaw o jannat me daaqil hogaya.' ¹⁶⁴

Muaad ibn Jabal *Radiallhuta'ala anho* kis is hadees se ye baat roz e raushan ki tarha ayaa'n aur waazeh hogai ke jisne *Laa ilaaha Il-lallah* qhuloos e dil se padha aur iske taqaaze ke mutaabiq amal kiya ya'ane Allah ke saath shirk na kiya phi rise maut aagai to wo aadmi jannat me daaqhil hoga nake *Laa ilaaha Il-lallah* kar shirk karne waala, kyou'nke Allah ta'ala ka haq tab hi adaa hota hai jab banda Allah ke saath kisi ko shareek na banaae. Sirf is akele ki ibaadat kare, jaisa ke Muaad ibn Jabal *Radiallhuta'ala anho* se marwi ek doosri hadees me ye baat khol kar bayaan kardi gai hai.

Muaad ibn Jabal *Radiallhuta'ala anho* farmate hain ke main Nabi e Kareem ﷺ ke peeche sawaari par sawaar tha, to Aap ﷺ ne farmaya: 'Aey Muaad! Kya tu jaanta hai ke Allah ta'al ka bando'n par kya haq hai?

Maine kaha Allah aur iska Rasool ﷺ behtar jaante hain.

Aap ﷺ ne farmaya bande iski ibaadat karei'n aur iske saath kisi ko shareek na banaaei'n.

Phir Aap ﷺ ne farmaya kya tu jaanta hai ke bando'n ka Allah par kya haq hai, jab bande ye kaam karei'n?

Main ne kaha allah aur iska Rasool ﷺ behtar jaante hain,

Aap ﷺ ne farmaya ke wo inhei'n jannat me daaqil karde.' ¹⁶⁵

Muaad ibn Jabal *Radiallhuta'ala anho* ki is hadees ne faisla kardiya ke *Laa ilaaha Il-lallah* padh kar Allah ki bandage karne wale aur iske saath shirk na karne wale jannat me daaqil ho'nge aur jo log shirk karei'nge qhwah wok alma shaadat bhi padhte ho'n inpar jannat haraam hai.

2. 'Othman *Radiallhuta'ala anho* ne kaha ke Rasool Allah ﷺ ne farmaya jo aadmi is haal me margaya ke wo *Laa ilaaha Il-lallah* ko jaanta thaw o jannat me daaqhil jogaya' ¹⁶⁶

Is hadees se bhi ma'aloom hua ke sirf *Laa ilaaha Il-lallah* padh lena kaafi nahi, balke is ka ma'ane o mafhoom jann-na bhi zaroori hai aur ma'nee o mafhoom me Allah Ta'ala ki ibaadat ka iqraar aur ghair Allah ki ibaadat ka inkar shaamil hai, ya'ane tauheed par eman aur shirk ki naif zaroori hai. Saheeh Muslim ki tabweeb se bhi yehi baat ma'aloom hoti hai ke jo shaqs tauheed par faut hua wohi jannat me daaqhil hoga.

¹⁶² Muslim, Kitabul Eman – Saheeh Ibne Hibban & Musnad Ahmad

¹⁶³ Ibne Hibban

¹⁶⁴ Ibne Hibban – Musnad Ahmad – Mustadrak Haakim

¹⁶⁵ Musnad Ahmad – Muslim, Kitabul Eman

¹⁶⁶ Muslim, Kitaabul Eman – Ibne Hibban & Musnad Ahmad

Imaam Ibne Hibban رحمہ اللہ ne Muaad ibne Jabal *Radiallhuta'ala anho* wali hadees par you'n baab munaqqad kiya hai: 'Ya'aani is baat ka bayaan ke jannat sirf is aadmi ke liey waajib hogi jisne Allah ki wahdaaniyat ki gawaahi dil ke yaqeen ke saath di aur iqhlaas ke bagair shaadat ka iqraar karne waale ke liey jannat waajib nahi.' ¹⁶⁷

Ma'aloom hua ke *Laa ilaaha Il-lallah* padhne ke saat iska ma'anee o mafhoom jaanta aur qhuloos e dil ke saath iska iqraar karta hoga to phir jannat ka haqdaar banega.

3. 'Umar bin Khattab *Radiallhuta'ala anho* ne kaha Rasool Allah ﷺ ne farmaya beshak main ek aisa kalma jaanta hu'n jo aadmi ko dil ki sachai ke saath kehta hai phir is par is ko maut aajaati hai is par Allah ne aag haraam kardi hai aur wo kalmia *Laa ilaaha Il-lallah hai.* ¹⁶⁸

Is saheeh hadees se bhi ma'aloom hua ke *Laa ilaaha Il-lallah* ko dil ki sacchai ke saath kehne wala aadmi hi jannat ka haqdaar hai.

4. 'Obaada bin Saamit *Radiallhuta'ala anho* se riwayat hai ke Rasool Allah ﷺ ne farmaya jis shaqs ne is baat ki shaadat di ke Allah ke siwa koi ibaadat ke laaeq nahi, wo akela hai, iska koi shareek nahi aur Muhammad ﷺ is ke bande aur Rasool hain aur Esa عليه السلام bhi is ke bande aur Rasool hain aur is ke kalma hai'n, jo is ne Mariyam عليه السلام ki taraf ilqa kiya aur iski jaanib se rooh hain aur jannat haq hai aur aag haq hai, to Allah ise jannat me daaqil karega, is ke a'amaal jaise bhi hue.' ¹⁶⁹

Ibne Hibban waghaira me hai ke wo jannat ke aatho'n (8) darwaazo'n me se jis me se chhahe daaqhil hojaae.

Mazkoora baala ahaadees e saheeha se waazeh hogaya ke *Laa ilaaha Il-lallah* ki shaadat ise jaante aur samajhte hue qhuloos e dil (with heart & soul) ke saath dene waala aur Allah Ta'ala ke saath shirk na karne waala aadmi jannat me daaqil hoga aur ye bhi yaad rahe ke Islaam ke jitney bhi ehkaam hain taqreeban in tamaam ke shuroot hain jin me se ek shart bhi reh jaae to is a'amal ka etebaar nahi hota mislan Namaaz ke liey wazu shart hai, agar wazu nakiya jaae to Namaaz nahi hoti. Isi tarha kalma shaadat ki kuch shuroot hain agar wo mafqood ho'n to kalme ka koi etebaar nahi hota.

Ahle Ilm ne *Laa ilaaha Il-lallah* saat (7) shuroot zikar ki hain:

1. Insaan is ka ma'anee o mafhoom jaane take pata chale ke isse kin baato'n ki naif aur kin bato'n ka isbaat hota hai, ya'anee ise ma'aloom hoke Allah ke siwa koi ma'abood e barhaq nahi, wo akela hai, ham is ke siwa kisi ki ibaadat nahi karte aur na is ke saath kisi ko sharek tehraate hain.
2. Is kalme par aisa yaqeen ho ke kisi qism ka shak baaqi na rahe.
3. Aisa iqhlaas hoke jo shirk ke manaafi ho.
4. Allah ta'ala ke saath sidq aur sacchai ho jo munaafiqat ke manaafi ho.
5. Qhuloos dil ke saath Allah (Ne'matei'n aur Fadal) a'ataa karne wale ki tauheed ke saath muhabbat ho jo Islaam ke kisi bhi rukn ke saath boghz ke manaafi ho.
6. Allah aur iske Rasool ﷺ ke ehkaam ko inkaar aur tard-dud ke baghair qubool karna.

¹⁶⁷ Ibne Hibban V1 P 366

¹⁶⁸ Ibne Hibbat – Musnad Ahamad – Mustadrak Haakim

¹⁶⁹ Bukhari, Kitabul Ahaadees al Ambiya – Saheeh Ibne Hibban – Muslim, Kitabul Eman

7. Is kalme kea age sar e tasleem qham kardena aur iske taqazo'n ko razaa mandi ke saath qubool karna hai.¹⁷⁰

Har musalman par zaroori hai ke wok alma shaadat ko padh kar iska ma'anee o mafhoom jaane, is kalme par yaqeen kaamil rakhe, aisi qhaalis niyyat ho jo shirk ke bilkul qhilaaf ho Allah Ta'ala ke saath sacchai aur wafaadari kare, munaafiqat se kaam na le, Allah ki tauheed se aisee muhabbat ho ke Islaam ke kisi bhi rukn se boghz o E'naad baaqi na rahe, Allah aur iske Rasool ﷺ ke ehkaam ko baghair kisi heele aur hujjat ke tasleem kare, is kalme ke tamaam taqazo'n ko pura kare.

Agar in shuroot mei'n se ek shart bhi mafqood hoto kalma motebar shumaar nahi hota.

Sheikh Abdur Rahman bin Hasan رحمه الله kalma shaadat ki sharah me farmaate hain:

'Ilm Yaqeen aur Sadq par mabni shaadat hi qaabil e qubool hoti hai aur wo shaadat jo jahaalat, laailmi aur shak par mabni ho won a to motebar hoti hai aur na faaeda mand pas jis shaadat ki buniyad jahaalat, laailmi aur shak par hoto aisa shaqs apni shaadat me jhoota samjha jaaega.'

Kalma tayyaba *Laa ilaaha Il-lallah* naif aur asbaat dono'n ko mutzaman hai. Jumla '*laa ilah*' Allah Ta'ala ke siwa har cheez se Uloohiyat ki naif karta hai aur '*Ilallah*' Allah Ta'ala ke liey Uloohiyat ko saabit karta hai.

Quraan e Kareem me Allah Ta'ala fermata hai: 'Allah Ta'ala ne qhud is baat ki shaadat di hai ke: 'Is ke siwa koi Ilaah nahi hai aur farishte aur sab ahle ilm bhi raasti aur insaaf ke saath is baat par gawah hain ke zabardast Hakeem ke siwa fil waaqea koi Ilaah aur mushkil kusha nahi hai.''¹⁷¹

Kalma tayyaba ki haqeeqat se beqabri aur iske saheeh ma'anee se jaahal ki wajah se aksar log gumrah hue kyou'nke inho'n ne uloohiyat se jis cheez ki naif hoti thi ise saabit karne ki napaak jasaarat ki nez Sifat e Uloohiyat ko in afraad me saabit karne ki koshish ki jin se is sifat ki nafi ki gai hai. Jaise *Ashaabul Quboor*, *Taghoot*, *Shajar o Hajar* aur *Jinnat* waghaira.

Aur is Shirk ko Deen aur Tauheed ko Bidat samajh liya gaya aur tarfa ye ke jo shaqs Tauheed ki da'awat de is ki muqhalifat hoti hai, Afsos! Ke in logo'n ne kalma tayyaba ke mafhoom ko itna bhi na samjha jitna ke kuffar e makka ne samjha tha, inho'n ne is kalma ko samjha, phir inkar kiya jaisa ke Allah Ta'ala fermata hai: 'Ye wo log the, jab in se *Laa ilaaha Il-lallah* kaha jaata to ye ghumad me aajaate aur kehte the ke kya ham ek Saaer, Majnoon ki qhaatir apne ma'aboodo'n ko chhod dein'¹⁷²

Mushrkeen e Makka aur aaj ke mushrik me ye qadr mushtarak hai ke Allah Ta'ala ke siwa jin jin faut (dead) shuda Saleh aur Ahle Quboor aur taaghoot waghaira ki ibaadat karte hain, jab inhei'n is se roka jaata hai to da'awat e Tauheed dene walo'n ki muqhalifat par utar aate hain. Mushrikeen e Makka ne kama tayyaba ke ma'ani ko samajh kar inkar kiya aur aaj ka mushrik kalma taiyyaba ke mafhoom ko bhi na samajha aur inkar bhi kiya. Isi liey aap dekhei'nge ke ye log *Laa ilaaha Il-lallah* ka wazeefa bhi kar rahe hain aur ghair Allah ko bhi pukar rahe hain...

Al Wazeer Abul Muzaffar رحمه الله apni kitaab *Al Ifsaah* me likhte hain: *Laa ilaaha Il-lallah* iqrar karne wale ko laazim hain ke wo is ke mataalib ka acchi tarha samjahta ho jaisa ke Allah Ta'ala fermata hai:

'Acchi tarha jaan o ke Allah Ta'ala ke siwa koi Ilah nahi.'¹⁷³

¹⁷⁰ Usool ad Deen al Islaami 45 Printed by Madeena University, Saudi Arabia

¹⁷¹ Surah Ale Imran 18

¹⁷² Page 114

¹⁷³ Surah Muhammad 19

Lafz Allah ka Ilah ke ba'ad bhaalat rafa'a hona is baat ki daleel hai ke uloohiyat sirf Allah Ta'ala ke liey maqsoos hai, Allah Kareem ke siwa koi bhi is ka ahel nahi. Imaam Baqaai *Rahimahullah* farmate hain: '*Laa ilaaha Il-lallah* is baat ki bahot badi naif hai ke Allah Azeem ke siwa koi aur ma'abood ho, ye aisa kalma hai jis ko theek theek jaan lene se qiyaamat ki saqtiyo'n se najat mil sakti hai isi waqt paho'nche ga jab ke insane iza'an o a'amal se is ke taqaazo'n ko pura kare warna jahaalat ke siwa kuch haasil nahi' ¹⁷⁴

Mazkoora baala tauzeeh se ma'aloom hua ke qhaali *Laa ilaaha Il-lallah* padh lene se jahaalat ke siwa kuch haasil nahi. Is kalme se tabhi faaeda hoga jab is ke ma'ani o mafhoom ko samjha jaae aur is ke taqaazo'n ko poora kiya jaae. Agar aadmi kalma padh kar shirk kare to is kalma ka faaeda na hoga wo abadi jahannami hoga.

Kitabut Tauheed ki *Sh'rah* Hidaayatul Mustafeed me hai: 'Kalma taiyyaba ka aisa iqraar ke jis se na to is ke mafhoom o ma'ani ka ilm ho na yaqeen ho, na iske taqazo'n ke mutaabiq a'amal ho, na shirk se bezari ho, na qaul o a'amal me iqhlas ho, na dil aur zuban me ham aahangi ho aur na dil aur a'aza ke kirdar me yagaangat hoto aisi shaadat bilaa ijma'a ghair naafe aur ghair mufeed hai.

Allama Qutubi *Rahimahullah* Saheeh Muslim ke haashie *Al Mafhoom* me baab baandhte hain ke: 'Ya'ani sirf do'no shaadato'n ko zuban se ada karna kaafi nahi balke dil se yaqeen karna zaroori hai.' ¹⁷⁵

Ek aur maqaam par marqoom hai: 'Pas haqeeqat ye hai ke jab tak *Laa ilaaha Il-lallah* ke madloolo'n aur taqaazon ko qhuwah wo naif par daal ho'n ya asbaat par na samjha jaae aur is par eteqaad na rakha jaae aur inko qubool karke a'amali jaana na pehnaaya jaae is waqt tak is kalma se koi faaeda haasil na hoga' ¹⁷⁶

Ek aur maqaam par marqoom hai: 'Ebaadul Quboor ki jahaalt kis darja badh gai hai aur wok is qadr shirk azeem me mubtela hain ke jo kalma *Laa ilaaha Il-lallah* ke bilkul manaafi hai. Mushrikeen arab aur inki tarha ke doosre mushrik bhi *Laa ilaaha Il-lallah* ka lafzan o ma'anan inkar karte the lekin maujooda mushrik lafzan to iska iqraar karte hain lekin ma'anan is ke munkar hain. Agar tum in ki haalat par gaur karoge to dekhoge ke wo ghair Allah ki muqhtalif qism ki ibaadatei'n kar rahe hain. Mislan Muhabbat, Ta'azeem, Qhauf, Ummeed, Tawaakul, aur Du'ae'n waghaira ibadaat me wo ghair Allah ki taraf maael hain, balke waqea ye hai ke in ka shirk kai etebaar se mushrikeen arab ke shirk se kai guna ziyada hai' ¹⁷⁷

Lehaaza kalma taiyyaba ka sirf zuban se iqraar hi kaafi nahi, balke is par mukammil yaqeen aur iske taqaazo'n ko poora karna bhi zaroori hai, wagarna besood.

Ishkaal No 4:

Maujooda daur ke aksar log laailm aur jaahil hain aur qabaro'n par sajda rezi aur nazr o niyaz jahaalat ki bina par karte hain lihaza inhei'n mushrik nahi kehna chhahiye, wo jahaalat ki bina par ma'azoor hain.

Izaala:

Jahaalat ki bina par ma'azoori ke muta'aliq sheikh Abdul Aziz ibn baaz *Rahimahullah* aur inki '*Lijnah*' ke deegar arakeen ka mufassil fatwa taba'a hua hai wo mulaheza karei'n:

¹⁷⁴ *Qurratul O'oyoun al Muwahhideen* V1 P 56 & 58

¹⁷⁵ *Hidayatul Mustafeed* V1 P 191 & 192

¹⁷⁶ *Hidayatul Mustafeed* V1 P198

¹⁷⁷ *Hidayatul Mustafeed* V1 P200

Qabar Parasto'n Ke Bare Mei'n Sharai Hukum

Sawaal: Hamaare yaha'n qabar parasti a'am hai, iske saath saath ba'az aise log bhi paae jaate hain jo qabar parasto'n ka dafa'a karte hain aur kehte hain ke ye musalman hain aur jahaalat ki wajah se ma'azur hain, lihaaza inhei'n apni betiyo'n ka rishta dene aur inke pee che namaaz padhne me koi harj nahi, balke isse badh kar ye hazraat inke kufr ke qaileen ko bida'ati kehte hain aur kehte hain ke in se bida'atiyo'n wala sulook kiya jaana chahiye bilke wo da'awa bhi karte hain ke aap bhi qabar parasto'n ko inki jahaalt ki wajah se ma'azoor samjahte hain kyou'nke janaab ne ghabaashi naami ek shaqs ke tehreer kirda ek phamphlet ki taaeed ki hai jis me is ne qabar parasto'n ko ma'azoor kaha hai lehaaza janaab e wala se darqhuwast hai ke is mauzoo par tafseel se roshni daalei'n take ma'aloom hojaae ke kin ma'amlaat me jahaalat aur laailmi ko uzar qaraar diya jaasakta hai aur kin umoor me nahi? Mazeed baraa'n is mauzoo par kuch aham kitabo'n ki taraf rehnumaai farmaaei'n jin ki taraf is masla me rujoo kiya jaasake, janaab ki bahot nawaazish hogi?

Jawab: 'Alhamdulillah Wahdahu wa Salaatu wa Salaamu A'alaa Rasoolihi wa Aalihi wa Sahbihi wa Ba'ad!

Kisi shaqs ke baare me ye faisla karna ke deeni masaael me be ilmi ki bina par ise ma'azoor qaraar diya jaae ya nahi is ka dar-o-madar is baat par bhihai ke isi ye masla kama haqqahu pho'nchaya jachuka hai ya nahi? Aur is baat par bhi ke masla kis had tak wazeh hai aur kis had tak is me ghamoos aur iqfa paya jaata hai aur is baat par bhi ke kisi shaqs me is masla ko samjhne ki iste'adad kis qadr hai? Is liey jo shaqs kisi takleef ya museebat ko daur karne ke liey qabro'n me madfoon afraad se faryad karta hai, is wazaahat se bataya jana chahiey ke ye shirk hai aur is pare is had tak itmaam hujjat hona chaahiey ke tableegh ka farz adaa hojaae. Is ke ba'ad bhi agar wo shaqs qabar parasti par israar kare to wo mushrik hai, is se duniya me ghair muslimo'n wala sulook kiya jaae aur agar isi aqeeda par marjaae to aaqhirat me saqht azaab ka mustahiq hoga.

Allah Ta'ala ne farmaya: '(Ham ne) qhushqhabri dene aur tambeeh karne ke liey Rasool (bheje) take Rasoolo'n (ke aane) ke ba'ad logo'n ke paas (Haq ko qubool na karne ki) koi hujjat baaqi na rahe aur Allah Ta'ala ghaalib aur hikmat wala hai.' ¹⁷⁸

Mazeed farmaya: 'Aur ham azaab nahi karte hatta ke Rasool bhej dei'n.' ¹⁷⁹

Aur farmaya: '(Aey Nabi! Aap ﷺ farmadei'n) meri taraf ye Quran wahi ke zareiy bheja gaya hai take is ke saath me tum ko bhi (Allah ke azaab se) daraaou'n aur (in ko bhi) jin tak ye (paigham) pho'nche.' ¹⁸⁰

Hazrat Abu Hurairah *Radiallhuta'ala anho* se saheeh sanad se ye hadees marwi hai ke Nabi e Akram ﷺ ne farmaya: 'Qsam hai is zaat ki jis ke haath me Muhammad ﷺ ki jaan hai! Is ummat me se jo yahoodi ya isaai mere bare me sun le (ya'ani ise ma'aloom ho jaae ke Allah Ta'ala ne Muhammad ﷺ ko *Nabi* aur *Rasool* banakar bheja) phir wo is (deen) par eman laae baghair marjaae jo (deen) mujhe de kar bheja gaya hai, wo shaqs (zaroor) jahannami hoga.' ¹⁸¹

Is hadees ko Imaam Muslim *رحمته* ne riwaayat kiya hai, is ke alaawa bhi bahot se aayaat aur ahaadees hain jin se ma'aloom hota hai ke muwaqheza tab hi ho saka hai jab kisi ko wazaahat se qhabar di jaachuki ho aur is par hujjat qaaem ho chuki ho. Jo sahq kisi aise mulk me rehta ho jahaa'n wo islaam ki da'awat ki muta'alliq suntan hai, phir wo eman nahi laata aur na ahle haq se mil kar haq ma'aloom karne ki koshish karta hai to wo aise hi hai jaise ke ise da'awat pahon'ch chuki ho aur phir bhi kufr par adaa raha ho. Hazrat Abu Huraira *Radiallhuta'ala anho* ki bayaan karda mazkoora baala hadees is masla ki taaed me pesh ki jaasakti hai is ke alaawa is ke liey

¹⁷⁸ Surah Nisha 165

¹⁷⁹ Page 119

¹⁸⁰ Surah Al Ana'aam 19

¹⁸¹ Muslim – Mustadrak Haakim – Musnad Ahmad

Musa عليه السلام ki qaum ka wo qissa bhi daleel ban sakta hai jab saamri ne inhei'n gumrah kardiya tha aur wo bachda poojne lage the. Haala'nke Musa عليه السلام Allah se ham kalaam hone ke liey jaate waqt apne peeche Hazrat Haroon عليه السلام ko apna naaab bana kar chhod gae the jab Haroon عليه السلام ne inhei'n bachde ki pooja se mana'a kiya to inho'n ne kaha: 'Ham to isi par jame rahe'nge hata ke Musa waapar hamaare paas aajaae'n' ¹⁸²

Inho'n ne shirk ki taraf bulaane wale ki baat maanli aur Tauheed ki da'awat dene wale ki baat maan'ne se inkar kardiya. Allah Ta'ala ne inhe'n shirk aur dhoke ki baat maan lene me ma'azoor qaraar diya kyou'nke Tauheed ki da'awat maujood thi aur Musa عليه السلام ki da'awat par bhi koi taweel zamaana nahi guzra tha.

Quran majeed me Allah ne shaitaan ke jahannamiyo'n se jahgde aur shaita ke in se izhaar baraa'at ka waaqe'a bayaan kiya hai. Is se bhi mazkoora baala mauqoof ki taa'id hoti hai, Allah Ta'ala farmaate hain: 'Jab ma'amle ka faisla ho jaaega to shaitan kahe ga' beshak Allah ne tum se saccha wa'ada kiya tha aur main ne bhi tum se wa'ada kiya tha aur phir wa'ada qhilafi ki, mera tum par koi zor nahi tha magar main ne tumhei'n (gumrahi ki taraf) bulaaya, tum ne meri baat maal li to (ab) mujhe malaamat na karo, apne aapko malaamat karo, main tumhei'n museebat se chuda sakta hu'n na tum mujhe chuda sakte ho. Is se pehle (duniya me) tum jo mujhe (Allah ka) shareek banaate rahe ho (ke Allah ke ehkaam ko chhod kar meri baatei'n maante rahe ho) main is ka inkar karta hu'n, beshak zaalimo'n hi ke liey aziyatnaak saza hai.' ¹⁸³

Inho'n ne shaitan ke wa'ade ko sach maan liya tha, shaitan ne in ke saamne jhoot ko sach ke rang me pesh kiya aur shirk jaise ghinaune jurm ko qhoobsurat bana kar pesh kiya aur wo is ke peche lag gae, lekin Allah Ta'ala ne inhei'n is ma'amle me ma'azoor qaraar nahi diya kyou'nke is ke saath saath Allah Ta'ala ki taraf se har is sahq ke liey azeem sawaab ka saccha wa'ada maujood tha jo is wa'ade ki tasdeeq karke is ki sharee'at qubool karle aur is ke mutaabiq seedhe raaste par gaamzan ho jaae.

Jin ilaaqo'n me musalmaano'n ki kaseer ta'adaad maujood hai. In ke haalaat par gaur karne se ma'aloom hota hai ke yahaa'n ke rehne walo'n ko do garoh apni apni taraf kheenchne ki koshish karte hai'n. Ek groh tarah tarah ki shrkiya aur ghair shirkiya bida'at ki taraf bulaahra hai. Wo logo'n ko dhoka dene aur pani bida'at ko aam karne ke liey za'ee'f hadeeso'n aur aje'eb o ghareeb qhissee kahaaniyo'n ka sahaara leta hai aur inhei'n dilkash andaz se bayan karke logo'n ko apni taraf kheenchta hai, doosra agar wo haq aur hidaayat ki taraf bulaata hai aur is ke baare me Kitaabullah aur Hadees e Rasool ﷺ se dalaa'el pesh karta hai aur fareeq muqhalif ke da'awo'n ki ghalati aur fareb ko waazeh karta hai.

Is fareeq ne haq ko waazeh karne aur qhaas o a'aam tak paho'nchane me jo koshishei'n hain wo qayaam e hujjat ke liey kaafi hai'n, agarche is fareeq ki afraadi ta'adad kam hi ho, kyo'nki haq bayaan karne me daleel ka etebaar hota hai, kasrat ta'adaad ka inhei'n jo shaqs samajh bujh rakhta hai aur is qism ke alaaqe me rahaa'esh mazeer hai wo ahle haq ki baatei'n sun kar haq ko pehchaan sakta hai bashart-eke wo talaash haq ki koshis kare, qhuwaahishaat nafsaani aur asbiyat se bach kar rahe, daulat mando'n ki daulat aur sardaaro'n ki sardaari dekh kar dhoka na khaae.

Is ke gaur o fikar ka me'yaar durust ho, aqhal o faham se dastbardaar na ho chukka ho, ya'ani in logo'n me shaamil na ho jin ki kaifiyat in aayaat mubaaraka mei'n bayaan hui hai: 'Allah ne kaafiro'n ko yaqeenan dhutkaar diya hai aur in ke liey bhadkti aag (jahannam) tayyar ki hai, wo hamesha is me rahei'nge, inhei'n koi dost mele ga na madadgaar. Jis din aag me in ke cehre idhar udhar (ulat palat) kiey jaaei'nge, (is din) wo kahei'nge: Kaash! Ham ne Allah ki ataa'at ki hoti aur Rasool ﷺ ki ataa'at ki hoti!' kahe'nge 'Aey hamaare

¹⁸² Surah Taha 91

¹⁸³ Surah Ibrahim 24

Maalik! Ham ne apne sardaro'n aur buzrugo'n ki a'ataa'at ki to inho'n ne hamei'n raah raast se be raah kardiya' Aey hamaare rab! Inhei'n dugna azaab de aur inhei'n badi la'anat kar' ¹⁸⁴

Albatta jo shaqs ghair islaami mulk me rehta hai aur is ne Islaam, Quran aur Nabi Akram ﷺ ki muta'aliq kuch nahi suna, to agar farz karei'n ke aisa koi shaqs maujood hai to is ka hukum ahle fitrat ki tarah hai (jo aise zamaane me the ke saabeqa Nabi ki ta'aleemat faraamosh ki jachuki thei'n aur naya Nabi abhi maboous nahi hua tha) musلمان Ulama ka farz hai ke is Deen e Islaam ke aqaaed aur a'amaal ki ta'aleem dei'n take is par hujjat qaaem ho aur is ka uzar qhatam ho jaae, qiyaamat ke din aise shaqs se wohi ma'amla kiya jaae ga jo in afraad se liya jaaega jo duniya me junoon yak am suni waghaira ki wajah se mukallaf hi nahi the, baaqi rahe wo sharai ehkaam jo aam logo'n ke liey waazeh nahi'n hote mislan in me wajah dalaalat bahot qhafi hai ya dalaael bazaahir a'am mta'araz hain aur tarjeeh me Ulama muqhtalif aara rakhte hain to is qism ke masaael me iqtelaaf karne wale par eman ya kufr ka hukum nahi lagaya jaata balke ye kaha jaata hai ke is ne saeeh kaha aur is se ghalti hui.

Wo indallah ma'azoor hai aur ise ijtehaad ka sawaab bahrehaal milega aur jis ka ijtehaad saheeh hua ise dugna sawaab mile ga. Is qism ke masaael samjahne aur is ka tarjuma karne ki salaahiyyat me tfaawat paya jaata hai. Quran o Hadees ki nusoos se waaqif hone, saheeh aur zaeeef ahaadis me imtiyaaz aur naasiqh o mansooqh ki pehchaan waghaira mei'n bhi sab ulama baraabar nahi hote.

Is se nateeja ye nikalta hai ke jo ahle Tauheed qabar parasto'n ko kaafir samjhte hain. Inke liey ye durust nahi ke apne in ahle Tauheed bhaaiyo'n ko kaafir kahei'n jo qabar parasto'n ko kaafir qaraar dene me taam-mul karte hain.

Asal me in ke saamne ye fatwa lagaane me ek shuba hai wo ye ke in qabar parasto'n ko kaafi qaraar dene se pehle in par itmaam hujjat karna zaroor hai, baqhilaaf ghair muslimo'n ke mislan Yahoodi, Isaa'i aur Commnist ke, in ke kufr me koi shuba nahi aur jo inhei'n kaafir nahi samajhta is ka kufr bhi waazeh hai. Allah Ta'a se dua hai ke wo musalmano'n ke haalaat durust farmaae aur deen ki samajh ataa farmaae, hamei'n aur inhei'n nafs aur gunaaho'n ki shaamat se mehfooz rakhe aur hamei'n ye taufeeq de ke ham baghair ilm ke Allah, ya Rasool ﷺ ke muta'aliq kuch na kahei'n. Ye sab kuch Allah Ta'ala haath me hai aur wohi is par qaadir hai. *'Wa billahit Taufeequ wa Sallallau a'ala Nabiyyina Muhammadin wa Aalihi wa Sahbihi wa Sallam'*¹⁸⁵

Ishkaal No 5:

Lafz Mushrik ki istelaah Quran e Kareem me in logo'n ke liey istemaal hui hai jo Allah wahdahu la shareek ki Tauheed al Uloohiyat ka inkar karte hain. Nabi ﷺ ki risaalat ke munkir hain, isi tarha Qiyaamat, Quraan Majeed aur deegar tamaam ehkamaat sharaiya ko tasleem nahi karte, albatta jo shaqs kalma shaadat padh kar shirkiya aqaaed me muhtela ho ise Faasiqh kehna chaahiey na ke Mushrik.

Izaala:

Ye baat durust hai ke Qurah e Hakeem me laft mushrik kasrat ke saath aise logo'n ke liey istemaal hua hai jo Allah Ta'ala ki Tauheed Uloohiyat ka inkar karte hain, isis tarha Nabuwwat o Risaalat, Maa'ad aur Deen ke ehkaam se inheraaf karte hain, lekin Allah Ta'ala ne Quran e Hakeem me ye baat bhi wazeh ki hai ke agar

¹⁸⁴ Surah Ahzaab 64 - 68

¹⁸⁵ Fatawa Lijanna ad Daa'ima: rukn Abdullah bin Qou'ood, Abdullah bin Ghudiyaa'n, Abdur Razaq Afeefi – President Abdul Azeez bin Baaz Rahimahullah

musalman mushrik ki ataa'at karega to wo bhi mushrik hoga. Irshad e Baari Ta'ala hai: 'Aur agar tum ne in ki (ya'ane mushrikeen ki) ataa'at ki to yaqeenan tum bhi zaroor mushrik hoge.'¹⁸⁶

Quran e Hakeem ki is aayat se ye baat wazeh hogai ke musalman agar mushrikeen ki ataa'at karei'n ge to mushrik kehlaae'n ge, tafseel pichle safhaat me guzar chuki hai.

Yahaa'n ye baat bhi zahen nasheen karlei'n ke lafz '*Kaafir*' ki istelah bhi Quran e Hakeem me aise logo'n ke liey istemaal ki gai hai jo Allah aur iske Rasool aur tamaam deen Islaam ke munkar hai'n. Lekin ahle Islaam ne Qaadiyaniyo'n ko bilaa ijma'a *Kaafir* qaraar diya. Haala'nke *Qaadiyani* Tauheed o Sunnat ke bhi iqraari hai'n aur *Namaaz*, *Roza* waghaira ke bhi a'amil hain, blake wok alma *Laailaha Ilallah Muhammadur Rasool Allah* bhi padhte hain, in ke liey bhi *Kaafir* ki iselah ki bajaee *Faasiqh o Faajir* ki istelah maan li jaati lekin aisa nahi hua kyou'nke Tauheed o Risaalat ke iqraar ke bawajood inho'n ne *Mirza Ghulam Ahmad Qaadiyani* ko apna Zilli o Brozi Nabi Maana, isi tarha ise *Maseeh e Mau-ood* aur *Mehdi* ke laqab se mutsaf kiya to ummat e muslima ne inhei'n *Kaafir* qaraar diya hai balke *Laahori Mirzaaiyo'n* ko bhi jo *Mirza Ghulam Ahmad Qaadiyani* ko *Mujaddid* maante hai'n, *Kaafir* hi qaraar diya aur inki faasid taavilo'n ko '*Par'kee*' ki bhi haisiyat nahi di. Jab Aisa shaqs jo Tauheed o Risaalat ke iqraar aur Namaaz, Roza ke amal ke baawajood kisi doosre ko martaba Risaalat par faaez kardeta hai to kaafir qaraar diya jaata hai. To jo shaqs Ambiya, Auliya, Malaaeka, Jinno'n, Sooraj aur Chaand waghaira ko Rabbul A'alameen ke martaba par faaez kardeta hai aur tamaam Ilaahi iqhtiyaraat ko Allah ki maqhllooq me a'amalan maan raha ho to is ko mushrik kyou'n na kaha jaae. *Wallah A'alam*.

(Farq sirf ye hai ke mirzaaiyo'n ne Mirza Ghulam Ahmad Qaadiyani ko nabi keh diya leikin aaj kal ke shirk karne wale log apne ma'abud ko ma'abood kehne ke liey tayyar nahi, agarche in ke saath jo kuch wok arte hain wo ibaadat hi ke zel me aata hai. Agar wo in ko lafz Ilaah se ta'abeer karei'n to poori ummat e Muslima ke nazdeek wo daairah Islaam se qhaarij qarar diya jaaega.)

Ishkaal No 6:

Jab Faasiqh o Faajir ke peeche namaaz padhna durust hai to kalmago mushrik ke peeche namaaz panda kyou'nkar durust nahi, Imaam Bukahri رحمه الله ne Saheeh Bukahri, Kitaabul Adhaan me '*Baab Imaamatul Maftoon wal Muftade*' qaaem karke ye baat samjhadi hai ke Bida'adti aur Fitne baaz ke peeche bhi namaaz ada ki jaasakti hai.

Izaala:

Mushrik aadmi ka chu'nke aqeeda saheeh nahi is liey iski Namaaz, Roza, Haj, Zakat aur Jihaad waghaira sab bekar aur be sood hai'n jaisa ke ibtedaae kitab me mufassil zikar ho chukha hai. Is liey is ke iqhteda me Namaaz ada karna durust nahi. Faasiqh o Bad amal shaqs ke a'amaal me qharaabi hoti hai is liey is ke peeche bawaqt e zaroorat Namaaz padhi jaasakti hai aur Saheeh Buqhari ki tabweeb ka bhi yehi maqsood hai agar kisi ki bida'at aur baghaawat Kufr o Shirk ki had tak paho'nch jaae to iski Imaamat durust Nahi.¹⁸⁷

Haafiz Abdus Salaam Bhatwi sahaab ta'aweez ki sharai haisiyat samjhate hue raqamtaraaz hai'n: 'Ye baat to zaahir hai ke agar ta'aweez me Allah ke alaawa kisi aur se madam maan'gi gai ho ya ghair ka naam ya hindse likha kar gale me dale jaaei'n to ye sareeh shirk hai aur aisa karne waala mushrik hai, ise Imaam banana jaaez nahi.'¹⁸⁸

¹⁸⁶ Surah An A'aam) Page 124

¹⁸⁷ Sharah Saheeh Bukhari, Maulana Dawood Raaz Dahelwi Rahimahullah Kitabus Salat

¹⁸⁸ Majallah Ad Da'awah P 41, August 1995

Imaam Ahmad bin Hambal رحمہ اللہ ka mauquf:

Imaam Ahmad bin Hambal رحمہ اللہ se in ke bête Abdullah رحمہ اللہ ne sawal kiya ke Ahle Bida'at ke peeche Namaaz padhna kaisa hai? To inho'n ne farmaya: 'Jehmiya aur Mo'otazila jaise bida'atiyo'n ke peeche Namaaz na padhi jaae.' ¹⁸⁹

Isi kitaab ke V1 P 382 me jehmiya aur mo'otazila ke saath Qadriyah ke baare me bhi yehi hukum darj hai.

Imaam Abdullah رحمہ اللہ farmate hain: 'Main ne apne baap Ahmad bin Hambal رحمہ اللہ se Qhalq e Quran ke qaael ki imaamt ke baare me poocha to inho'n ne farmaya: Aise shaqs ke peeche Juma waghaira na padha jaae magar ham Juma ke liey aana tark nahi karei' nge. Agar kisi ne aise aadmi ke peeche namaaz padhli to wo apni namaaz dohraae.' ¹⁹⁰

Shaikh Abdul Azeez bin Baaz رحمہ اللہ aur inki Fatawa committee ka Fatwa:

Shaikh رحمہ اللہ aur inki Lijnah (Fatawa Committee) se barailwee jama'at ke peeche namaaz padhne ka hukum daryaaft kiya gay jin ka Aqeeda ye zikar kiya gaya ke:

1. Rasool Allah ﷺ Zindha Hain.
2. Aap ﷺ Haazir o Naazir hain.
3. Qabaro'n walo'n se haajaat rawaai ki darqhuwast karte hain.
4. Qabaro'n par gumbad banaate aur charaagh raushan karte hain.
5. Ya Rasool Allah (*Salallaho alaihe wasallam*), Ya Muhammad ﷺ kehte hain.
6. Raful Yadain karne wale aur Aameen bil Jahar karne waale se naaraz hote aur is Wahhabi kehte hain.
7. Wudoo aur Adhaan me naam Muhammad ﷺ par anghote choomte hain wgahiruha, aise aqaaed ke haamil ke peeche namaaz ke muta'alliq Shaikh Ibne Baaz رحمہ اللہ aur inki committee ke deegar ulama, mislan Shaikh Abdur Razaaq Afeefi, Shaikh Abdullah Qa'aood farmate hain: '*Jis shaqs ke yehi halaat ho'n is ke peeche namaaz padhna naajaaez hai aur agar koi namaazi is ki is haalat se waaqif hone ke bawajood is ke peeche namaaz padhe to iski namaaz saheeh nahi, kyou'nke sawaal me mazkoora umoor me se aksar kufriya aur bide'eyah hain jo is Tauheed ke qhilaaf hain jisi de kar Allah Ta'ala ne apne Ambiya عليه السلام ko maboos farmaya aur jo is ne apni itabo'n me bayan farmaai.*' ¹⁹¹

Lehaaza kalmago mushrik ko imam banana naajaaez aur iski imaamat me namaaz adaa karna ghair durust hai agar koi shaqs padhle to is par namaaz lautana zaroori hai, wallahu A'alam!

¹⁸⁹ Kitabus Sunnah by Abdullah bin Ahmad bin Hambal V1 P 103

¹⁹⁰ Kitabus Sunnah by Abdullah bin Ahmad bin Hambal V1 P 103

¹⁹¹ Fataawa Daarul Ifta Saudi Arab V2 P 206

Kalmago Logo'n Ke Nazariyat Ki Jhalak

1. Ek shaqs ne apni kitaab '*Baagh e Firdaus al ma'aroor ba Gulzaar Razwi*' ke safha 25 me Shaikh Abdul Qaadar Jeelaani رحمہ اللہ ke baare me likha hai.

Paar Bede Ko Lagaadete hain Gausul ilaa Gaus
Doobi naao'n ko tiara dete hain Gausul ilaa Gaus
Mere sarkar ki mitthi me hai a'alam ke quloob
Dam me roto'n ko ha'nsa dete hain Gausul ilaa Gaus
Kuch qhabar tujh ko hai afsardgi naqhal murad
Phool mujhaae khilaa dete hain Gausul ilaa Gaus
Jis ne Ya Gaus museebat me pukara dil se
Kaam sab iske banaadete hain Gausul ilaa Gaus

Phir isne haashie me likha hai: 'Huzoor pur Noor Sayyadna Gaus ul A'azam (*radiallanuhahu*) ke madarse ke talba kehte hain ke Huzoor hamei'n dars de rahe the ke yakaayak aapka cehra mubaarak surqh hoga, dast aqdas apni chaadar me pooshida farmaliya, thodi der me dast aqdas nikla to Aasteen se paani tapak raha hai aur haath tar hai, ham bawajah jalaal o haibat ke dariyaft na karsake magar wo din aur taareeq apne paas likh li, do maah ba'aad kuch saudagar haazir hue aur nazar o tahaaef pesh kien, huzoor ne hamare aagah hone ke liey in se kaifiyat poochi to inho'n ne arz kiya ke yaha'n se do maah ke faasle par hamaara jahaaz doobne laga tha aur hame "*Ya Shaikh Abdul Qaadar Jeelani al Madad*" ka na'ara lagaaya. Isi waqt darya me se ek haat baraamad hua jis ne hamaare jahaaz ko kinaare lagadiya, tareeqh o din milaaya to saheeh o mutaabiq paya.' ¹⁹²

2. Isi kitaab ke safha 26 me haashiya number 3 me likha hai: 'Huzoor Fariyaad Ras Gaul e A'azam (*radiallahunahu*) farmate hai'n jo koi museebat me mujhe pookar, mujh se madad chhahe, main is ki museebat ko is se door farmaadu'n aur jo koi mere tawassul se Allah Ta'ala se haajat chhahe iski haajat पूरी ho.' ¹⁹³
3. Ek A'alim ne likha hai: 'Jab kabhi main ne istea'anat ki, *Ya Gaus!* Hi kaha' ¹⁹⁴
4. 'Baagh e Firdaus al ma'aroor ba Gulzaar Razwi' ke safha 26 me likha hai,

Luh e Mehfooz Mei'n Tasbiyat ka Haq Hai Haasil
Mard Aurat se Banaadete Hain Gausul ilaa Gaus

Phir iske neechhe haashiya number 5 ke tahet likha: 'Shaikh Sahaabuddin Soherwardi (*radiallhuhanhu*) jo silsila Soherwaridya ke Imaam hai'n, Aap ki waaleda maaajeda Huzoor Gous us Saqhlain (*radiallhuhanhu*) ke waalid maadjid ki qhidmat me haazir hoti hain aur a'arz karti hain ke huzoor dua farmaaei'n mere ladka paida ho. Aap ne Luh e Mahfooz me dekha isme ladki marqoom thi. Aap ne farmadiya ke teri taqdeer me ladki hai. Wo Bi Bi ye sun kar waapas hui, raasta me Huzoor Gausul Aazam (*radiallhuhanhu*) mile, aap ke istefsar par inhon ne saara maaajra bayaan kiya. Huzoor ne irshaad farmaya 'Jaa Tere Ladka hoga' magar waz'a hamal ke waqt ladki paida hui. Wo Bibi baargah Gausiyyat me is maulood ko lekar aaei'n aur kehne lageei'n Huzoor ladka maan'go'n aur Ladki Mile? Farmaaya 'Yahaa'n laao' aur kapda hata kar irshaad farmaya: 'Ye dekho to ye ladka hai ya ladki?' dekha to ladka aur wo yehi Shaikh Shaabuddin Soherwardi (*rehmatullah aleh*) the. Aap ke huliya mubaarak me hai ke aapke pistaan misl Aurato'n ke thei'n.'

¹⁹² Barkaat e Qaadiyat P 35

¹⁹³ Barkaat e Qaadiyat P 31

¹⁹⁴ Malfoozat (Ahmad Raza Khan) V3 P 341

5. Isee kitaab ke Page 26 me hai:

*Baqhuda aisi himaayat to na dekhi na suni
Pao'n phisle to jamaa dete hain Gausul ilaa Gaus
Aasra todh na ayyub na laa dil par hiraas
Baqth qhuwaabeeda jaga dete Gausul ilaa Gaus*

Phir Page 28 par haashiya number 8 me thereer kiya: 'Huzoor Peera'n Peer Dastageer (*radiallhuhanhu*) ka irshad hai ke agar mera mureed mashriq me ho aur main maghrib me hu'n aur is ka satar khul jaae to main waheen se haath badha kar is ka satar dhaan' du'n aur farmate hain qayamat tak jo koi hamaae silsile me daaqhil ho apne aapko hamaara mureed kahe, beshak wo hamaare mureedo'n me daaqhil hai, hamesha ham is ke haami o naasir o dastageer hain. Marte waqt is ko tauba ki tafeeq milegi.'

6. Naala e Imdaad Ghareeb me likha hai: ¹⁹⁵

*Ya Rasool Kibriya Faryaad hai Ya Muhammad Mustafa Fariyaad hai
Aap ki Imdaad ho mera Ya Nabi Haal Abtar hua Fariyaad hai
Saqht Mushkil me Phansa hu'n Aajkal Aey mere
Mushkil Kushaa Fariyaad hai.*

7. Ek A'alim ne tehreer kiya hai: ¹⁹⁶

*Dastageeri kijie Mere Nabi!
Kashmakash me tum hi ho mere Nabi
Juz tumhare khaa'n meri panaah
Fauj e klfat mujh par aa ghaalib hui
Ibn Abdullah! Zamaana hai qhilaaf
Aey mere Maula! Qhabar lijie meri*

8. Ek Sahaab raqam taraaz hain: ¹⁹⁷

*Hawaaej Deen o Duniya ke Kahaa'n le jaaei'n ham Yaa Rab!
Gaya wo Qibla Hajaat Roohani o Jismaani 198
Na ruka par na ruka par na ruka par na ruka
Is ka ju hukam tha, tha saif qhazaae mbram
Murdo'n ko zinda kiya zindo'n ko marne ne diya
Is maseehai ko dekhei'n zari ibne mariyam*

9. Ek sahaab likhte hain:

- a) 'Buzrugo'n ki arwaah se madad lene ke ham munkar nahi'
- b) 'Wafaat yaafta buzrugo'n ki ruho'n se imdaad ke masle me Ulmaae Deoband ka qhayaal bhi wohi hai jo A'am Ahle Sunnat wal jamaa'at ka hai' ¹⁹⁹

¹⁹⁵ Kulliyat e Imdaadiya Page 90

¹⁹⁶ Nashr at Tayyab P 186

¹⁹⁷ Kulliyat e Shaikhul Hind Page 89

¹⁹⁸ Kulliyat e Shaikhul Hind Page 80

¹⁹⁹ Haashiya Sawaa'nhe Qaasmi V1 P 332

Phir iske ba’ad Maulwee Qaasim Naanotwi Sahaab ka marne ke ba’ad Daarul Uloom Deoband me *Jasad e Unsuree* ke saath aane ka waqea’a naqal kiya hai, yehi waqea’a Maulwee Ashraf Ali Thaanwi Sahaab ne apni kitaab ‘Arwaah-e-Thalaatha’ P 222 me darj kiya hai.

10. Ek A’alim sahaab ne apne dada ji ke baare me raaqim hain: ‘Shaadat ke ba’ad ek ajeeb waq’a hua, shab ke waqt apne ghar misl zinda ke tashreef laae aur apne ghar waalo’n ko mithaai laakar di aur farmaya agar tum kisi se zaahir na karogi to isi tarha roz aaya karei’nge lekin in ke ghar walo’n ko ye andesha hua ke ghar wale jab baccho’n ko mithai khaate dekhei’nge to ma’aloom nahi kya shuba karei’nge, is liey zaahir kardiya aur phir aap tashreef nahi laae. Ye waqea qhandan me mashur hai.’²⁰⁰

11. Gulistan Ameer Page 138 me likha hai:

*Ahad Ahmad De Wich Rab Ne Meem Da Parda Paaya
Ana Ahmad Bila Meem Nabi Paak Farmaaya
Sar Zameen Arab Wich Zahoor Muhammad Paaya
Anaa Arab Bila Ain Nabi Paak Farmaaya*

12. Deewan e Muhammadi Page 134 me likha hai:

*Soorat Rahman hai Tasweer Mere Peer Ki
Allamal Quraan Hai Taqdeer Mere Peer Ki
Kya Khaandan ki Shaan Hai Ya Qhud Qhuda hai Jalwa gar
Milti hai Allah se Tasweer Mere Peer Ki*

Deewan e Muhammadi Page 135 me likha hai:

*Daftar YamHu wa Yuthbitu par her tera iqtedar
Gul banaa bulbul ko aey taqdeer! Mere peer ki*

Deewan e Muhammadi Page 136 me likha hai:

*Khule jalwe hain is ar par faqat Allah Akbar ke
Hamein sajda rawa hai Khawaja Ajmer ke dark e*

Deewan e Muhammadi Page 136 me likha hai:

*Khuda kehte hain jisko Mustafa ma’aloom hota hai
Jise kehte hain banda qhud khuda ma’aloom hota hai*

Deewan e Muhammadi Page 149 me likha hai:

*Muhammad Mustafa mehshar me TaHa banker niklei’nge
Utha kar meem kar parda hu yada ban ke niklei’nge
Haqeeqat jin ki mushkil thi tamasha ban ke niklei’nge
Bajaate the jo Inni A’abduhu ki baa’nsuri har dam
Khuda ke a’ars par Inni anaa Allahu ban ke niklei’nge*

13. Ek buzrug likhte hain: ‘Banda qabl (before) qhud baatin Khuda tha aur Khuda zaahir banda’²⁰¹

²⁰⁰ Ashraf us Sawaaneh V 1 Page 15

²⁰¹ Shamaaim e Imdaadiya P 38

Isi tarha Page 81 main hai: ‘Faqeer marta nahi sirf ek makaan se doosre makaan me inteqal karta hai, Faqeer ki qabr se wohi faaeda haasil hoga jo zindagi zaahir me meri zaat se hota hai. Farmaya (Hazrat sahaab ne) ke main ne Hazrat ki qabar e muqaddas se wohi faaeda uthaya jo haalat e hayaat me uthaya tha.’

Page 84 mein hai: ‘Farmaya ke mere hazrat ka ek Julaaha mureed tha. Ba’ad inteqal hazrat ke mazaar shareef par arz kiya ke hazrat main bahot pareshan hu’n aur rotiyo’n ka mohtaaj hu’n kuch dastageeri farmaaiey. Hukum hua ke tum ko hamaare mazaar se do aana ya aada aana roz mila karega. Ek martaba main ziyaarat mazaar ko gaya, wo shaqs bhi haazir tha is ne kul kaifiyat bayan kar ke kaha ke mujhe har roz wazeefa muqarrarah paaei’n qabar se mila karta hai.’

Page 76 mein hai: ‘Farmaya hazrat Junaid Baghdadi baithe the. Ek kutta saamne se guzra, aapki nigah is par padh gai. Is qadr sahaab e kamala hogaya ke sahar ke kute is ke peeche daude woe k jagah baith gaya, sab kutto’n ne is ke gird halqa bandh kar muraaqeba kiya.’

14. Book ‘Aasmaani Jannat’ page 90 par darj hai:

Ali darwaza Ahmad ka, Dar Ahamd hai Allahu

Ali Ahmad hai Allahu, Ali Ahmad hai Allahu

15. Ek Shaqs ‘Qayyum’ ki sarah me raaqim hai: ‘Qayyum is shaqs ko kehte hain jis ke maatehat tamaam *Asmaa o Sifaat, Shivaanaat, Etebaaraat aur Usool* ho’n aur tamaam Guzishta o Aainda maqhlughath ke a’alam maujudaat, *Insaan o Housh, Parind, Nabaataat, Har Zee Ruh, Patthar, Bahar o Bar* ki har shai, *Arsh, Kursi, Looh, Qalam, Sitaara, Thawaabat, Sooraj, Chand, Asmaan, Burooj* sab is ke saae me ho’n. Aflaak o burooj ki harkat o sukoon, samandaro’n ki lehro’n ki harkat, daraqhto’n ke patto’n ka hilna, bearish ke qatro’n ka girna, phalo’n ka pakna, parindo’n ka cho’nch phailaana, din raat ka paida hona aur gardish kunndah aasmaan ke muwaafiq ya naamuwaafiq raftaar sab kuch isi ke hukum se hota hai. Baarish ka ek qatrah aisa nahi jo is ki ittela’a ke baghair girta ho. Zameen par harkat o sukoon is ki marzi ke bagair nahi hoti.

Jo araam o qhushi o be chaineo o ranj ahle zameen ko hota hai is ke hukum ke bagair nahi hota. Koi ghadi, koi din, koi hafta, koi maheena, koi saal aisa nai jo is ke hukum ke bagair apne aap me neki badi ka tasarruf karsake. Galle ke paidaash Nabataat ka ugna, garz jo kuch bhi qhayaal me aasakta hai wo iski marzi aur hukum ke bagair zahoor me nahi aata. Rue zameen apr jis qadr Zaahid, Aabid, Abraar, aur Muqarrab, Zikr, Fikr, Taqdees aur Tazweeya me, Ibaadat Gaaho’n, Jho’npdiyo’n, Kutiyo’n, Pahaado’n aur dariya ke kinaare, Zuban, Qalb, Ruh, Sirr, Qhafi, Aqhfi o Nafsi se mahsaaghal aur mo’otakif hain aur Haq Ta’ala ki raah me mashghool ho’nge gawa nahi is baat ka ilm na ho aur jab tak in ki ibaadat Qayyum ke haa’n qubool na ho Allah Ta’ala ke haa’n qubool nahi hoti.’²⁰²

Ye chand ek ‘*Kalma Go*’ logo’n ke aqaaed bila tabserah darj kardiey hain. Thoda bahot a’aqal o shaoor rakhne wala aadmi ba-asaani samajh sakta hai ke ye aqaaed Islaami nahi hain. Balke qhaalisatan Shirkiya aqaaed hain. Islaam se in ka door ka bhi waasta nahi. Allah Ta’ala har insaan ko shirk ki daldal aur qa’ar muzillat se nikal kar daaman Tauheed se waabista karde aur Aqeeda Tauheed par hi qaaem o daaem rakhe aur isi par hamaari maut aae, Aamin Ya Rabbaul Muwahhideen.

Abul Hasan Mubasshir Ahmad Rabbani A’afi Allahu A’anh

16 Rabbil Awwal 1420 Hijri

²⁰² Rozatul Qayyumiyah V1 P 94 – Aasmaani Jannat P 100-104

Qabrei'n Aur Islam

Quraan e Majeed, Furqaan e Hameed aur Ahaadees Nabawiya me jis qadr shirk aur mushrikeen ki mazammat bayaan ki gai hai itna zor kisi aur masla par nahi diya gaya aur shirk ke tamaam mazaahir bhi shrik ki tarha waajib ut Tark aur qaabil mazammat hain.

Isi liey Rasool Allah ﷺ ne quboor ki ta'ameer aur in par gumbad qaghaira banaane ki mumaaniat farmaai hai. Is liey ke ye awwam-un-naas ke liey shirk ka baais hain. Nabi Mukarram, Rasool e Muazzam, Shafeeul Muwwahhideen, Sayyadna Muhammad Rasool Allah ﷺ ne is duniya se ruqsat hote waqt jo wasaaya apni ummat ke liey ta'aleem farmaai in me se ek wasiyyat ye bhi hai:

'Abu Huraira *Radiallhuta'ala anho* ne kaha ke Rasool Allah ﷺ ne farmaya apne gharo'n ko qabarastan na banaao aur na meri qabar ko Eid banana aur mujh par darood padho, yaqeenan tumhaara darood mujh tak paho'nchaya jaaega tum jahaan kahee'n bhi hue.'²⁰³

Is hadees se ma'aloom hua ke Rasool Allah ﷺ ne ziyaarat ke liey ijtema karne aur mele lagaane se qhud apni qabr par bhi mana'a farmadiya kyou'nke Eid qhushi ke ijtema'a ko bhi kaha jaata hai aur qabar par Urs o Mele aur Chiraag jaisa ke aaj kal ahel bida'at arte hain isi qhushi ka izhaar ma'aloom hota hai.

Shah Waliullah Muhaddis Dehalvi رحمه الله raqamtaraaz hain: 'Is Hadees me tehreef ke darwaze ki bandish ki taraf ishaarah hai jaisa ke Yahoodi aur Esaai apne nabiyo'n ki qabaro'n ki saath sulook karte the, inho'n ne inhei'n Haj ki tarah masam aur Eid bana dala.'²⁰⁴

Nabi e Kaanenaat ﷺ ne Allah ke huzoor apni qabar mubaarak ke muta'alliq ye dua bhi farmai: 'Abu Huraira *Radiallhuta'ala anho* ne kha ke Rasool Allah ﷺ ne farmaya: Aey Mere Allah! Meri qabr ko but na banana (ke is ki ibaadat ki jaae) Allah Ta'ala ki la'anat barse aisi qaum par jinho'n ne apne Ambiya ki qabro'n ko sajda gaah banaaya.'²⁰⁵

Aap ﷺ ki is dua se ma'aloom hua ke jis qabar ko sajda gaah banaliya jae aur iski ibaadat misl Dua, Nazr o Niyaz, Qiyaam o Rukoo aur Tilaawat waghaira ka mahal banaadiya jaae to wo bhi *Wathn o Bu't* ke zumre me shaamil hojaate hai. Isi liey Aap ﷺ ne farmaaya: Aey Allah! Meri Qabr ko '*Wathn*' ya'ani bu't na banaata aur isi hikmat ke pesh nazar Aap ki qabar mubaarak ko numaaya'n nahi rakha gaya balke Aap ﷺ ko hujrae Aaisha Siddiqa *Radiallhuta'ala anho* me dafan kiya gaya take koi shaqs bhi wahaa'n aakar kisi qism ki ibaadat ka ehtemaam na karsake. Qhud Sayyada Aaisha Siddiqa *Radiallhuta'ala anho* farmaati hain ke Aap ﷺ ne is beemari me jis me faut hue farmaaya: 'Allah Ta'ala ki la'anat ho Yahood o Nasaara par jinho'nne apne Ambiya عليه السلام ki qabro'n par masjidei'n banaalei'n.'

Phir aage farmaati hain: 'Agar ye darn a hota ke Aap ﷺ ki qabar ko ibaadat gaah banaaliya jaega to Aap ﷺ ki qabar 4 deewari me na hoti bilkul khuli jagah par numaaya'n hoti'²⁰⁶

Ma'aloom hua ke qabar parasti ke dar ki bina par Aap ﷺ ki qabar mubaarak khuli aur numaaya'n jaga par nahi banaai gai kyou'nke Islaam me quboori shariat ka koi tassawwur (concept) hi mujood nahi.

²⁰³ Abu Dawood, *Kitabul Manaasik Bab Ziyaaratul Quboor* 2042 – *Musnad Ahmad* V2 P 367 – *Ibne Abi Shaiba, Kitaabul Janaaez, Bab Min Karah Ziyaaratul Quboor* V3 P 30 – *Musannaf Abdur Razzaq, Kitabul Janaaez Babus Salaam A'ala Qabar an Nabi ﷺ* V3 P775 – *Saheeh Al Jame al Sagheer* – *Shobul Eman lil Bahaqhi* – *Hulyatul Auliya* V6 P 283 – *Masnad Abi Ya'ala* P469 – *Tibraani Kabeer* V3 P 83 – *Tehzeeb Taareeqh e Damishq* V4 P 165 – *Al Taareequl Kabeer* V3 P 186

²⁰⁴ *Hujjatullhil Baaligha* V2 P 77

²⁰⁵ *Musnad Humaidee* V2 P 445 – *Musnad Ahmad* V2 P 246 – *Musannaf Abdur Razzaq* V8 P 464 – *Muwatta Imaam Maalik* V1 P 182 – *Musnad Abi Ya'aala* V12 P 34

²⁰⁶ *Saheeh Muslim, Kitaabul Masaajid* – *Saheeh Bukhari, Kitaabul Janaaez*

Jundub *Radiallhuta'ala anho* ne Rasool Allah ﷺ ko wafaat se 5 din pehle farmaate hue suna:

‘Logo’n! kaan khol kar sun o tum se pehli ummato’n ne apne nabiyo’n aur waliyo’n ki qabaro’n ko masjidei’n banaaliya tha, qhabardaar! Tum qabaro’n par masjidei’n mat banana, main tumhei’n is baat se mana’a karta hu’n.’²⁰⁷

Nabi ﷺ ka ek aur irshad e geraami hai: ‘Yaqeenan jab in me koi nek aadmi marjaata to wo iski qabar par masjid banaalete aur is me tasweerei’n latkadete, ye log qiyaamat wale din Allah ke haa’n badtareen maqhllooq shumaar ho’nge.’²⁰⁸

Abdullah bin Masood *Radiallhuta'ala anho* farmate hain ke main ne Rasool Allah ﷺ ko kehte hue suna: ‘Beshak logo’n mein se sharer tareen wo hain jin par qayaamat qaaem hogi aur wo zinda ho’nge aur aise log ho’nge jo qabro’n ko masjidei’n banaaei’n ge.’²⁰⁹

Nabi Mukarram ﷺ ki in ahaadees saheeha sareeha se ma’aloom hua ke qabro’n par masaajid ta’ameer karna, ibaadat karna aur nazr o niyaaz cadhaana, waha’n par urs o mele lagaana inse istemdad o istea’anat karna sharai taur par haraam o mana’a hai aur aise afraad sharer tareen log hain jin par qayaamat qaaem hogi.

Asr e haazir me barelwi hazrat apne *A’ala Hazrat (Ahmad Raza Khan)* ke aqaaed o amaal ki tarweej o ishaa’at me kosha’n aur sargarm amal dikhai dete hain aur in ki ta’alimaat se qabar parasti azhad numaaya’n hai.

Log soofiya ke mazaaro’n aur maqaabir par jaa kar apni haajaat o munaajaat pesh karte hain aur samajhte hank e ye qabaro’n wale hamaare Ganj Baqsh, Data, Faiz A’alam, Gausul A’azam, Fariyaad Ras, Ghareeb Nawaaz, Banda Parwar, Bigdi Banaane wale, Haajat Rawa, aur Mushkil Kusha hain balke khule aam in ke liey sar-basajood hote hain aur is baat ka brmula izhaar bhi karte hain jaisa ke Khwaja Fareed al-ma’aroof Ganj Shakar ke darbar par ye sher likha hua hai.²¹⁰

Tere dar par sajda rezi yehi meri bandage hai

Ke zara lapat kar Roloo’n tere sang aastaa’n pe

Ham ne ye bandage ka tareeqa banaa liya

Apne baba ko yaad kiya sar jhuka liya

Isi tarha ek deewaana kehta hai:²¹¹

Khule jalwe hain is dar par faqat Allahu Akbar ke

Hamei’n sajde rawa hain khwaja Ajmer ke dar ke

Mundarje baala asha’aar barelwi hazaar ke naakaarah aqeede ke tauzeeh ke liey kaafi hain. Quboori shariyat me bahot se qhilaaf sharai umoor raaej hain jin me se qabar parasti ke saath saath in mazaaraat o maqaabir ka poqhta hona aur in par qubbe, gumbad aur imaarat ki ta’ameer waghaira jab ke Nabi ﷺ ne Ambiya عليه السلام Auliya ﷺ ki qabro’n par masjidei’n banana walo’n par la’anat ki hai jaisa ke mazkoorah hadees se waazeh hai. Is ke alaawa bhi Rasool e Mukarram ﷺ ki ahaadees saheeha is baat par dalaalat karti hain ke poqhta qabrei’n banana Haraam hai,

²⁰⁷ Saheeh Muslim, Kitaabul Masaajid

²⁰⁸ Saheeh Muslim, Kitabul Masaajid

²⁰⁹ Musnad Ahamd V1 P 405 & 435 – Musnad Abi Ya’ala V9 P 216 – Saheeh Ibne Khuzaima P789 – Ibne Hibban P 2316 – Ibne Abi Shaiba, Aqhbār Asbahaan V1 P 142

²¹⁰ Aaasmani Jannat P 71

²¹¹ Deewar e Muhammadi P 136

Aap ﷺ ne in se mana'a kiya hai.

Chand ek ahaadees saheeha sareeh mulaheza ho'n:

'Hazrat Jaabir *Radiallhuta'ala anho* se riwaayat hai ke Rasool Allah ﷺ ne qabar ko choonaa gach karne, is par baithne aur is par imaat banaane se mana'a kiya hai.' ²¹²

Is saheeh hadees ke do shawaahid aur bhi hain:

1. 'Abu Saeed Qhudri *Radiallhuta'ala anho* ne kaha ke Nabe e Akram ﷺ ne qabro'n par imaat banaane, in par baithne aur namaaz padhne se mana'a kiya hai.' ²¹³
2. 'Umme Salma *Radiallhuta'ala anho* ne kaha ke Rasool Allah ﷺ ne qabar par imaat banaane ya ise poqhta karne se mana'a kiya hai.' ²¹⁴

Imaam Noovi رحمه الله Hadees e Jaabir *Radiallhuta'ala anho* ke tahet farmaate hain: Is hadees me qabar ko poqhta karne, is par imaat banaane ki karaahat hai aur in par baithne ki hurmat hai. ²¹⁵

'Abul Yahaj Asadi رحمه الله ne kaha ke mujhe Sayyadna Ali *Radiallhuta'ala anho* ne farmaaya: Kya main tumhei'n is kaam par maamur na karu'n jis par mujhe Rasool Allah ﷺ ne bheja tha aur wo ye hai ke tum Tasweer o Mujassama na chhodo magar ise mitaado aur jo qabar ziyada oonchi ho is (Aam qabro'n ke) baraabar kar do.'

²¹⁶

Ishkaal:

Ba'az log kehte hain ke Nabi ﷺ ne Ali *Radiallhuta'ala anho* ko bilaad e kuffat ki taraf rawaana kiya tha naake Musalmaano'n ke sehro'n ke taraf, is liey yahaa'n muraad mushrikeen ki qabrei'n hain naake Musalmaano'n ki.

Izaala:

Ye eteraaz laailmi par mabni hai ke Nabi ﷺ ne inhei'n dayaar e mushrikeen ki taraf bheja tha jab ke Musnad Ahmad aur Musnad Tayaalsee me hadees hai ke: 'Nabi ﷺ ne Ali *Radiallhuta'ala anho* ko madeena ki taraf bheja aur inhei'n qabro'n ke baraabar karne ka hukam diya.' ²¹⁷

Is hadees se ishkaal ka ibtaal hojaata hai aur tasreeh hoti hai ke Madeena Tayyaba me ounchee qabro'n ke baraabar karne ka hukam Nabi ﷺ ne diya tha. Nez (Musannaf) Abdur Razaaq me Quboorul Muslimeen ki tasreeh hai. Doosri baat ye hai ke Abul Yahaj Asadi Ali *Radiallhuta'ala anho* ki fauj ke sarbarah the. Ali *Radiallhuta'ala anho* ne apne daur e hukoomat me inhei'n is baat par maamoor kardiya tha jab ke Makka, Madeena aur deegar sehro'n me mukammil musalmaano'n ki saltanat thi.

Nez Usmaan *Radiallhuta'ala anho* ne bhi apne ayyam e qhilaafat me is par mukammil amal kiya. Abdullah bin Sharjeel bin Hasanah farmaate hain: 'Main ne Usmaan bin Affan *Radiallhuta'ala anho* ko qabro'n ko baraabar karne ka hukam dete hue dekha to inhei'n kaha gaya ye Umme Umru aur Bint e Usmat yaa'ane Aap

²¹² Muslim, Kitaabul Janaaez – Abu Dawood, Kitaabul Janaaez – Sunan Tirmeezi, Kitabul Janaaez – Ibne Majja, Fee Karaahiyat, Tajseesul Quboor – Sunan Nasaai, Kitaabul Janaaez – Sharah Sunnah – Musnad Ahmad – Musannaf Abi Shaiba, Kitaabul Janaaez – Mustadrak Haakim
²¹³ Musnad Abi Ya'ala – Ibne Majja, Kitaabul Janaaez – Majauz Zawaaed
²¹⁴ Musnad Ahmad

²¹⁵ Sharah an Nawawi V7 P 32

²¹⁶ Muslim, Kitaabul Janaaez, Baab alarm bi Tasweeyatil Qabr – Sunan Nasaai, Kitaabul Janaaez, Baab Tasweeyatil Quboor, isa rafa'at – Abu Dawood, Kitaabul Janaaez, Baab fee Tasweeyatil Qabr – Sunan Tirmizee, Kitaabul Janaaez, Baab Majjah Fi Tasweeyatil Qabar – Mustadrak hakim - Bahaqhee – Musnad Ahmad
²¹⁷ Musnad Ahmad V1 P 111

Radiallhuta'ala anho ki beti ki qabar hai to inho'n ne is ko bhi baraabar karne ka hukam diya to ise bhi baraabar kardiya gaya.' ²¹⁸

In har do ahaadees se ye baat a'ayaa'n ho jaati hai ke Ali *Radiallhuta'ala anho* ko bilaad Islaamiya ya'ani Madeena ki taraf rawaana kiya gaya tha. Aap *Radiallhuta'ala anho* ne wahaa'n par qabro'n ki baraabari wale hukam par amal kiya, isi tarha

Usman *Radiallhuta'ala anho* ne bhi jab qabro'n ko baraabar karne ka hukam diya tha to wo musalmano'n ka hi qabarastaan tha.

Jis me inki beti Umme Umru bint Usman ki qabar bhi thi jise barabar kar diya gaya tha. Hazrat Usman *Radiallhuta'ala anho* ne apne beti ki qabar ko barabar karke sabaq de diya ke qabar musalman ki ho ya mushrik ki, inhei'n hudud e sharaiya se buland nahi hona chhahiyey. Is masle ki tauzih darj e zel hadees se bhi hoti hai:

Mashoor taabai Thamaama bin Shafee farmate hain: 'Ham Fuzaala bin Obaid *Radiallhuta'ala anho* ke saath Rome ki sarzameen me Rodhs maqaam par the ke hamaara ek saathi faut hogaya. Fuzaala bin Obaid *Radiallhuta'ala anho* ne in ki qabar ko baraabar karne ka hukam diya to ise baraabar kardiya gay. Phir inho'n ne farmaya, main ne Rasool Allah ﷺ ko suna hai Aap ﷺ qabro'n ko baraabar karne ka hukam dete the.' ²¹⁹

Is saheeh hadees se bhi ma'aloom hua ke qabro'n ki barabari ka hukam mushrikeen ki quboor ke saath qhaas nahi hai balke musalmano'n ki quboor ke muta'alliq bhi yehi hukam hai. Warna Ameer e Muawiyah *Radiallhuta'ala anho* ke daur me Rasool Allah ﷺ ke jaleel ul qadr sahaabi aur fauj ke commander ek musalman mujaahid ki qabar ke baraabar karne ka hukam na karte aur na hi is par Rasool Allah ﷺ ki Taswiyatul Quboor waali hadees bataur daleel pesh karte jo inho'n ne apne kaano'n se Rasool Allah ﷺ se suni thee aur inki fauj me se kisi ek musalman ne bhi ye nahi kaha: 'Aey Fuzaala bin Obaid (R)! Aap kya hukam de rahe hain? Qabro'n ki baraabari ka hukam to mushrikeen ke muta'aliq hai. Aap Musalmaano'n se bhi yehi sulook kar rahe hain?'

Qissa muqhtasar tamaam Sahaaba Ikraam *Radiallhuta'ala anho* ne bila nakeer is baat ko tasleem kiya aur saabit kardiya ke qabro'n ki baraabari ka hukam mushrikeen ke saath qhaas nahi balke aam hai. Lehaaza ye eteraaz durust nahi. Nez Imaam Shaafai رحمه الله farmate hain: 'Main ne Makka me Aaimma ko qabro'n par imaarat ke giraane ka hukam karte dekha hai aur is ki taa'eed Nabi ﷺ ki is hadees se hoti hai ke 'Aap har oonchee qabar ko baraabar kardei'n' ' ²²⁰

Ma'aloom hua ke Imaam Shafai رحمه الله aur is daur ke Makka Mukarrama ke Aaimma Islaam ka bhi yehi mauquf o mazhab tha.

Ishkaal:

Ye hadees sanad ke etebaar se durust nahi, is ki sanad me Wakee *Majrooh* hain. Sufiyaan Sauree *Mudallis* hain. Isi tarha Habeeb in Abi Thaabit bhi *Mudallis* hain aur Wael *Naasibi* hain. ²²¹

Izaala:

Awwalan iski sanad mulaaheza ho: ----- *Page is Blank* -----²²²

²¹⁸ Taareeqh Abu Zara'a Raazi رحمه الله V2 P 66 & 121, ba hawaala Taqhzee ul Saajid P 88 – Ibne Abi Shaiba, Kitaabul Janaaez, Baab fee Tasweeyatul Qabr

²¹⁹ Saheeh Muslim, Kitaabul Janaaez, Baabul amr bitasweeyatil Qabr – Behaqhee – Sunan Nasaai, Kitaabul Janaaez, Baab tasweeyatul Quboor iza Rafa'at – Abu Dawood, Kitabul Janaaez, Baab fee

tasweeatul Qabr – Ibne Abi Shaiba, Kitaabul Janaaez, Baab fee Tasweeyatul Qabr

²²⁰ Sharah Muslim by An Nawawi V7 P 32

²²¹ Aaina e Wahaabiyat P 36&37 By Ustaad Ja'afar Subhaani

²²² Page blank in PDF File

Ye hadees ki muqtasar taqhreej hai warna kutub e ahadees me is ke aur tareeq bhi tatbee se jama kien jaasakte hain.

‘*Aaein e Wahhabiyat*’ ke *Shia* mualif ke eterazaat parkah ki bhi haisiyat nahi rakhte kyou’nke Wakee bin Jarah *Thiqa Muhaddis* hain, inhei’n *Majrooh* qaraar dena aasmaan par thookne ke mutaraadif hai aur hadees ke bayaan karne me Wakee munfarid bhi nahi, balke Yahya al Qattan, Muhammad bin Katheer, AbdurRahman bin Mehdi Kaalid bin Yahya jaise kubaar muhaddiseen is ke mutaabe maujood hain. Isi tarha Sufiyan Tauree jaise *Thiqa Muhaddis* ki tadlees ka eteraaz bhi fuzool hai kyou’nke Saheeh Muslim me in ki tasreeh bis Samaa maujood hai aur in ke alaawa deegar asaaneed se bhi ye hadees marwi hai aur Abul Waael Shaqeeq bin Salma Asadi par eteraaz bhi fuzool ahi wo bhi *Thiqa* muhaddis hain aur Aimma Ahle Sunnat me se hain is hadees me inke bhi matabe maujood hain jaisa ke taqshe se zahir hai. Isi tarha Habeeb bin abi Thaabit ki *Tadlees* bhi muzir nahi, kyou’nke Habeeb bin abi Thabit ki sanad ke alaawa is ki aur asaaneed bhi maujood hain aur Saheeh Muslim me is riwaayat ka paaya jaana is baat ki daleel hai ke is ki sehat par *Ummat e Muslima* ka ittefaaq hai aur ise talfi bil qubool haasil ahi aur kisi bhi *Thiqa* muhaddis ne is hadees ko *Dhaeef* qarar nahi diya, gharz ye hadees bilkul Shaheeh hai aur ‘*Aaein e Wahhabiyat*’ ke maulif ke eterazat fuzul aur lailmi par mabni hain.

Abu Barda *Radiallhuta’ala anho* bayan karte hain: ‘Abu Moosa Asha’ari *Radiallhuta’ala anho* ne maut ke waqt wasiyyat ki ke jab tum mera janaaza lekar chalne lago to jaldi chalna aur na hi mere saath koi Anghethee ho aur na meri Lahad (Qabar) me koi cheez rakhna jo mere aur mitti ke darmiyan haael ho aur naahi meri qabar par koi imaat banana aur main tumhei’n gawaah banaake kehta hu’n ke main sar mundane wali, Cheeqh o Pukaar karne waali ya kapde phaadne waali se bari hu’n. Logo’n ne poocha kya Aap *Radiallhuta’ala anho* ne in bato’n ko Rasool Allah ﷺ se suna hai? To inho’n ne kaha: Haa’n! main ne Rasool Allah ﷺ se suna hai.’ ²²³

Is hadees se bhi maloom hua ke qabar par imaat ta’ameer karna mana hai. Lehaza jumla qabarstaano’n me jo poqhta quboor banaai gai hain ya muqhtalif aastaano’n aur gaddiyo’n par jo soofiya ke mazaaraat par aalishaan imaat aur in par qubbe aur inpar gunbad banae gae hain ye sab naajaaez o haraam hain, inhein giraana waaji hai. Yaad rahe Syaadna Ali *Radiallhuta’ala anho* aur Sayyadna Usman *Radiallhuta’ala anho* se jo ahaadees Tasweeyatul Quboor ke baare me zikar keegai hain in se muraad ye nahi ke qabro’n ko bilkul masmaar karke zameen ke baraabar kardiya jaae balke in ka matlab ye hai ke inhei’n aam qabro’n ke baraabar had sharai tak baraabar kiya jaae ya’ani ek baalisht tak ooncha rehne dei’n jis se ma’aloom hoke ye qabar hai.

Imaam Behaqhee رحمه الله naqal karte hain ke Nabi ﷺ ki qabar zameen se ek baalisht oonchee thi. ²²⁴

Imaam Behaqhee ki tabweeb se bhi ye baat ayaa’n hai ke qabar ki mitti se zaaed is pppar na daali jaae take ziyaada buland na hojaae. Imaam Noovi رحمه الله farmate hain: ‘Sunnat ye hai ke qabar zameen se ziyad oonchee na ho balke ek baalisht ke baraabar oonchee ho.’ ²²⁵

Lehaza tasweyatul quboor ka yehi mafhoom saheeh hai ke jo qabrei’n had sharai se zaaed aur oonchee’n banaai gai hain inhei’n gira kar aam qabro’n ke baraabar kar diya jaae.

²²³ Musnad Ahmad V4 P 397

²²⁴ Behaqhee V3 P 410

²²⁵ Sharah Muslim by Imaam Nawawi V7 P 31

Qabro'n Ke Baare Min Fataawajaat

1. Shaikh Abdul Qaadar Jeelani رحمۃ اللہ علیہ ka Fatwa: Qabar zameen se ek baalisht oonchee ki jaae aur is par paani chidka jaae aur is par sanghrezah rakh dei'n aur agar lep kardei'n to jaazez hai magar poqhta gach se banana makrooh hai. ²²⁶

2. Imaam Abu Hanifa رحمۃ اللہ علیہ ka Fatwa:

Imaam Muhammad رحمۃ اللہ علیہ shaagird Imaam Abu Hanifa رحمۃ اللہ علیہ died in 150 Hijri farmate hain: 'Aur nahi dekhte ham ye ke ziyada kya jaae is cheez par joke is se nikle ya'ani jo mitti qabar se nikli is ke siwa aur mitti na is me daali jaae aur makroh rakhte hain ham ye keg ach ki jaae ya mitti se lepi jaae ya is ke paas masjid banaai jaae ya nishaan banaaya jaae ya is par likha jaae aur makroh hai pakki ienth (bricks) ke is se qabar banaai jaae ya qabar me daaqil ki jaae aur hamaare nazdeek qabar par pani chidakne me kuch gunah nahi aur Imaam Abu Hanifa رحمۃ اللہ علیہ kayehi qaul hai.' ²²⁷

3. Imaam Abu Hanifa رحمۃ اللہ علیہ ke ustaadul ustaad Ibrahim Naqhai رحمۃ اللہ علیہ ka fatwa:

Imaam Abu Hanifa رحمۃ اللہ علیہ ke ustaadul ustaad Ibrahim Naqhai رحمۃ اللہ علیہ died in 96 Hijri_se ek riwayat me hai: 'Ibrahim Naqhai رحمۃ اللہ علیہ qabar par alaamat rakhna aur lahad me pakki ienth lagana aur qabar ko poqhta karana makrooh samjhthe the.'

4. Imam Muhammad رحمۃ اللہ علیہ shaagird Imaam Abu Hanifa رحمۃ اللہ علیہ ka fatwa:

Imam Muhammad رحمۃ اللہ علیہ shaagird Imaam Abu Hanifa رحمۃ اللہ علیہ died in 189 Hijri se ek riwayat me hai: 'Muhammad رحمۃ اللہ علیہ Imaam Abu Hanifa رحمۃ اللہ علیہ se riwaayat karte hain ke hamaare ek ustad ne Nabi ﷺ tak rafa'a karte hue bayan kiya ke Aap ﷺ ne qabro'n ko chawkor karne aur inko poqhta karne se mana kiya hai. Imam Muhammad رحمۃ اللہ علیہ ne kaha ke isi ko ham lete hain aur Imaam Abu Hanifa رحمۃ اللہ علیہ ka yehi qaul hai.' ²²⁸

Ye bhi yaad rahe ke ulama mutaqaddimeen ke nazdeek makruh ka lafz haraam par bola jaata hai. Mufti Muhammad Khan Qaadri Barailwee raqamtaraaz hain: 'Aimma Mutaqaddimeen haram par karaahat ka itlaaq karte hain, mislan ehnaaf ke haa'n baccho'n ke liey reshmi libas aur sone ka istemaal haraam hai, Malikiya ke nazdeek shatranj khelna haram hai, Hanabela ke yahaa'n mulk e yameen ki wajah se do baheno'n ko jama karna haraam hai, Shawafe ke yahaa'n zaani ke zina se paida hone wali ladki ke saath nikah karna haraam hai, magar in tamaam par karaahat ka itlaaq kiya jaata hai.' ²²⁹

Nez page 248 par likhte hain ke Shaikh Ibne Badraan Hambali, Imaam Maalik aur Imaam Ahmad bin Hambal رحمۃ اللہ علیہ ke bare me likhte hain: 'In dono buzrugo'n ne makruh ka itlaaq is haraam par bhi kiya hai jis ki buniyadi daleel Zinni ho aur ye inka taqwa aur ehtiyaat hai.'

Allama Ibne Abedeen Shaami farmaate hain: 'Is baab me makruh do ma'anon me istemaal hua hai. In me se ek wo hai jis me karaahat tehreemi muraad hai aur ye is par mehmoool hai ke is ka itlaaq hi hurmat par horaha hai.' ²³⁰

²²⁶ Ghuniyatut Taalibeen 'Mutarjim' P640 Printed by Maktaba Ta'ameer e Insaaniyat, Lahore

²²⁷ Kitaabul Aathaar by Muhammad bin Hasan Ash Shaibaani P 126, Baab Tasneemul Quboor o Tajseesaha

²²⁸ Kitaabul Aathaar by Muhammad bin Hasan as Shaibaani P 201 & also see Original book by Imaam Muhammad V1 P 422 & Jamius Sagheer P 118

²²⁹ Ma'aruful Ehkam P 247

²³⁰ Raddul Muqhtar V1 P 429, Matab Fee Karaahatit Tehreema wa Tanzeeha – Behrur Raqhaaeq V2 P 19 – Fathul Qadeer Sharah Hidaaya V2 P 114

Tasreeh Haashiya tahaweeh P 27 me Imaam Abu Hanifa رحمہ اللہ aur Imaam Muhammad رحمہ اللہ dono'n se naqal kiya gaya hai ke makruh se karaahat tehreemi murad hai.

Lehaaza Imaam Abu Hanifa رحمہ اللہ aur Imaam Muhammad رحمہ اللہ ke haa'n poqhta qabrei'n banana, in par gunbad qaaem karna, qabro'n ke paas masjid banana, in par kutbe lagaana haraam hai. Barelwi hazraat agar Imaam Sahaab رحمہ اللہ ke muqallid hain to inhein Imaam Sahaab رحمہ اللہ ke fatwe par amal karte hue mazaaraat par ta'ameer shuda imaaratei'n gumbad aur qubbe giraadene chaahiey phir taqleed Imaam Sahaab رحمہ اللہ se haath kheench lena chhahiyey.

5. Allama Mehmood Aaloosi Hanafi رحمہ اللہ ka Fatwa:

Allama Mehmood Aaloosi Hanafi (died in 1270 hijri) ek jagah par likhte hain: 'Is baat par ijmaa hai ke sab se badi haraam aur shirk ke asbaab ki cheezo'n me se mazaaro'n ke paas namaaz padhna aur in par masjidei'n ya imaaratei'n banana hai. Aisi ashia ko giraana aur jo qabro'n par qubbe bane gae hain inhei'n giraana wajib hai kyou'nke ye Masjid Ziraar se bhi ziyaada nuqsan dah hain is liey ke in ki buniyadei'n Nabi ﷺ ki muqhalifat par rakhi gai hain aur qabro'n par har qandeel aur chiragh ko gul karna bhi waajib hai aur iska waqf karna aur nazar manna bhi naajaez hai.' ²³¹

Ba'az log Ashaab e Kahaf ke waqea se qabro'n par masaajid ta'ameer karne ka istedlaal karte hain ke jab wo log in ke ma'amle me baaham jhagadne lage to inho'n ne kaha inke ghaar par koi imaat ta'ameer kardo, inka rab inhei'n qhoob jaanta hai. Jo is masla me ghaalib aagae, inhon ne kaha ham to in par masjid banaae'nge. In hazaraat ka itna kehna hai ke Quran Paak ne inke is maqole ko zikar karke rad nahi kiya lehaaza qabro'n par masjidei'n banana jaez hai.

Is baat ki tardeed karte hua Allama Muhammad Aalusi Hanafi رحمہ اللہ farmate hain: 'Is aayat kareema se saleheen ki qabro'n par imaat ta'ameer karne aur in par masjidei'n bannane aur inme namaaz padhne ke jawaz par istedlal kiya gay hai. Ye qaul Baatil, Aa'atil, Faasid, Kaasid hai is liey ke Imaam Ahmad, Imaam Abu Dawood, Imaam Tirmizee, Imaam Nasaai aur Imaam Ibne Majja (*Rahimahullahu ta'ala alaihim*) ne Abdullah bin Abbas *Radiallhuta'ala anho* se riwayat ki hai ke Rasool Allah ﷺ ne farmaya: *Qabro'n ki ziyaarat karne waaliy'n aur qabro'n par masjidei'n banaane walo'n aur in par charaag jalaane walo'n par Allah Ta'ala ki la'anat ho.'* ²³²

Iske baad Allama Aalusi رحمہ اللہ ne aur bhi kai ek ahaadees zikar ki hain, Quran e Hakeem me jin logo'n ki baat ka zikar kiya gay ahi ke inho'n ne in par masjidei'n banaane ke liey kaha, Imam Ibne Katheer رحمہ اللہ ka rujhaan is taraf hai ke wo mushrikeen the. ²³³

Agar wo musalman bhi ho'n to nafs masla par koi asar nahi is liey ke hamaari shariat me Sulaha ki qabro'n par masaajid ta'ameer karna haraam hai aur la'anat ka maujab.

6. Allama Marghinaani رحمہ اللہ - Saahib e Hidaaya ka fatwa:

Allama Marghinaani رحمہ اللہ died in 593 Hijri farmate hain: 'Poqhta einto'n aur lakdi ka istemaal qabar par makruh ahi is liey ke ye ashia imaat ki paaedaari aur poqhtagi ke liey hain aur qabar to bosida aur wiraan maqaam hai' ²³⁴

²³¹ Roohul Ma'ani V10 P 238 printed by Maktaba Imdaadiya, Multan

²³² Roohul Ma'aani V10 P 238

²³³ Tafseer Ibne Katheer V3 P 87

²³⁴ Hidaaya ma'a fathul Qadeer V2 P100

7. Allama Ibne Ilhaam ر.ه.ا Hanafi ka fatwa:

Allama ibne ilhaam ر.ه.ا died in 821 Hijri farmate hain: ‘Imaam Abu Hanifa ر.ه.ا ne qabar par imaat ta’ameer karna makruh samjha hai, agarche is ki koi alaamat ma’aloom naho aur Qaazi Abu Yusuf ر.ه.ا ne is par kisi qisam ki kitaabat ko bhi makruh samjha hai. Is liey ke jaabir *Radiallhuta’ala anho* ne Nabi ﷺ se riwaayat ki hai ke Aap ﷺ ne farmaya: *Na qabar ko poqhta karo aur na is par imaat banaao aur na is par baitho aur na is par kutba lagaao.*’ ²³⁵

Isi tarha Allama ibne Hammam ر.ه.ا ne Sayyadna Ali *Radiallhuta’ala anho* ki qabro’n ko baraabar karne wali hadees naqal karke farmate hain ke: ‘Log qabro’n ko buland o baalaa aur qhoobsurat imaatato’n ke saath ooncha karte the aur is se qadre sharai muraad nahi hai, ya’ani qabar ko had sharai tak rakhei’n baaqi giraadei’n.’

8. Allama Abdullah bin Ahmad an Nasiffee al Hanafi ر.ه.ا ka fatwa:

Allama Abdullah bin Ahmad an Nasiffee al Hanafi ر.ه.ا died in 710 Hijri ka qaul hai: ‘Qabar ko na marba’a shakal banaya jaae aur na poqhta kiya jaae.’ ²³⁶

9. Allama ibne Nujaim Hanafi al Ma’aroof Abu Hanifa Thaani ر.ه.ا ka fatwa:

Allama ibne Najeem Hanafi al Ma’aroof *Abu Hanifa Thaani* ر.ه.ا died in 970 Hijri, Saahib e Kanz ke qaul ‘*Wala Ujassasu*’ ki sharah me farmate hain ke: ‘Poqhta qabrei’n banana Sayyadna Jaabir *Radiallhuta’ala anho* ki hadees ki wajah se mana’a hain kyou’nke Rasool Allah ﷺ ne qabar poqhta karne, is par baithne, is par imaat ta’ameer karne aur is par kutbe lagaane se mana’a kiya hai.’

10. Allama Qaazi Khan al Hanafi ر.ه.ا ka fatwa:

Allama Qaazi Khan al Hanafi ر.ه.ا died in 596 Hijri, kehte hain: ‘Qabr ko poqhta na banaaya jaae is liey ke Nabi ﷺ ne qabar ko poqhta karne aur par chaandi se jadaao karne aur qabar ke oopar imaat banaane se mana’a kiya hai..... aur is liey bhi ke Imaam Abu Hanifa ر.ه.ا ne farmaya hai ke qabar ko na poqhta kiya jaae aur na lep diya jaae aur na hi is par koi imaat banaai jaae.’ ²³⁷

11. Fatawa Aalamgiri:

‘Qabar ko ounth (*Camel*) ki kohan ki tarah na banaya jaae aur wo bhi ek baalisht ki miqhdar aur na ise marba’a shakal banaaya jaae aur na poqhta kiya jaae aur is par paani chidakne me koi harj nahi aur qabar par imaat banana, is par baithna ya sona makruh hai.’ ²³⁸

12. Allama Alauddin al Haskafi al Hanafi ر.ه.ا ka fatwa:

Allama Alauddin al Haskafi al Hanafi ر.ه.ا died in 1088 Hijri ka qaul hai: ‘Qabar ko poqhta na kiya jaae is liey ke is se mana’a kiya gaya hai.’ ²³⁹

13. Allama Ibne Aabedeen Shaami ر.ه.ا Hanafi ka fatwa:

Allama Ibne Aabedeen Shaami ر.ه.ا died in 1252 Hijri kehte hain: ‘Mujhe ma’aloom nahi ke kisi ne qabar par imaat banaane ke jawaaz ko pasand kiya ho.’ ²⁴⁰

²³⁵ Fathul Qadeer V2 P 100 Sharah Hidaaya

²³⁶ Kanzud Daqhaaeq ma’a Bahrur Raqhaeq V2 P 194

²³⁷ Fataawa Qaazi Khan V1 P93

²³⁸ Fatawa Aalamgiri V1 P 166

²³⁹ Raddul Muqhtaar V1 P 125

²⁴⁰ Raddul Muqhtaar V1 P 601

14. Allama A'aini Hanafi راجز ka fatwa:

Allama A'aini Hanafi (*Rahimahulla*) died in 855 Hijri ka kehna hai: 'Choone ke saath lep na kiya jaae aur na is ke saath qabar par imaat banaai jaae is liey ke ye poqhtagi aur zeenat ke liey hain.'²⁴¹

15. Allama Alauddin al Kaasaani al Hanafi (Rahimahulla) ka fatwa:

Allama Alauddin al Kaasaani al Hanafi (*Rahimahulla*) died in 587 Hijri naqal karte hain: 'Nabi ﷺ ne qabro'n ki abaadi ke saath mushabehat se mana'a kiya hai aur poqhta ientei'n aur lakdi abaadi ke liey hai aur is liye bhi ke pakki ienth zeenat ke liey istemaal ki jaati hai aur mayyat ko iski haaajat nahi hoti.'²⁴²

16. Qaazi Ibraheem al Halabi al Hanafi (Rahimahulla) ka fatwa:

Qaazi Ibraheem al Halabi al Hanafi (*Rahimahulla*) died in 956 Hijri ka mauquf hai: 'Qabar ko poqhta banana aur iski lipaai karna makruh hai aur teeno'n Imaamo'n ka yehi qaul hai is liey ke Jaabir *Radiallhuta'ala anho* ki hadees me is ki mumaaniyat aai hai.... Aur Imam Abu Hanifa (*Rahimahulla*) se riwaayat aai hai ke qabar par makan ya qubba ya is ki maanind koi imaat banana makruh hai aur mazkoora hadees e Jaabir *Radiallhuta'ala anho* is ki daleel hai.'²⁴³

17. Allama Sirajuddin Hanafi (Rahimahulla) ka fatwa:

Allama Sirajuddin Hanafi (*Rahimahulla*) died in 773 Hijri ka fatwa: 'Qabro'n par imaat ta'ameer karna makruh hai.'²⁴⁴

18. Allama Abul Laith Samarqandi (Rahimahulla) ka fatwa:

Allama Abul Laith Samarqandi (*Rahimahulla*) died in 373 Hijri kehte hain: 'Qabro'n ko poqhta karna aur inki lipaai karna aur in par imaat banana, kutba lagaana aur koi alaamat lagana makruh hai.'²⁴⁵

19. Allama Ahamd bin Muhammad al Qhudoori al Hanafi (Rahimahulla) ka fatwa:

Allama Ahamd bin Muhammad al Qudoori al Hanafi (*Rahimahulla*) died in 428 Hijri ka kehna hai: 'Qabar par poqhta ienth aur lakdi lagana makruh hai.'²⁴⁶

20. Allama Abubakar bin Ali al Haddad al Yamani al Hanafi (Rahimahulla) ka fatwa:

Allama Abubakar bin Ali al Haddad al Yamani al Hanafi (*Rahimahulla*) died in 800 Hijri farmate hain: 'Qabro'n ki lipaai karna aur inhei'n poqhta banana aur I par imaat ta'ameer karna aur kutba lagaana Nabi ﷺ ke farman ki bina par makruh ahi, Aap ﷺ ne farmaya, qabro'n ko poqhta na karo aur na in par imaat ta'ameer karo aur na in par baitho.'²⁴⁷

21. Allama Obaidullah bin Masood al Hanafi (Rahimahulla) ka fatwa:

Allama Obaidullah bin Masood al Hanafi (*Rahimahulla*) died in 747 hijri kehte hain: 'Qabar par poqhta ienth aur lakdi lagana makruh hai.'²⁴⁸

²⁴¹ Ramzul Haqhaeq V1 P 67, Sharah Kanz & also see Al Banaayah Fee Sharah Hidaayatul Aa'aini V3 P 302 & 303

²⁴² Badaia'a as Sanaaia'a V1 P 273

²⁴³ Halbi Kabeer P 599

²⁴⁴ Fatawa Siraajiya P24

²⁴⁵ Fatawa Nawaazl P82

²⁴⁶ Qudoori P60

²⁴⁷ Al Jawaheratun Nayyarah V1 P 133

²⁴⁸ Sharah Wiqaaya V1 P 240

22. Allama Tahtaawi al Hanafi (Rahimahulla) ka fatwa:

Allama Tahtaawi al Hanafi (Rahimahulla) died in 1231 Hijri ka qaul hai: ‘Qabar poqhta na ki jaae yehi baat teeno’n Imaamo’n ne kahi, Hazrat Jaabir Radiall’huta’ala anho ki hadees ki wajah se aur qabar poqhta banana makruh tehreemi hai.’²⁴⁹

23. Allama wa Sayyad Muhammad Mutuza Zubaidee Hanafi (Rahimahulla) ka fatwa:

Inho’n ne apni kitab ‘O’oqood al Jawaaher al Maneefa Fee Idaalah Mazhab ilaa Imaam Abi Hanifa’ me ek baab you’n muna’aqad kiya hai: ‘Ya’ani aisi hadees ka bayan jo qabr ki poqhtagi aur karaahat par dalaalat karti hai. Phir Imaam Abu Hanifa (Rahimahulla) se Kitaabul Aathaar waali aur Tirmizi, Abu Dawood, Ibne Majja, Ibne Hibban aur Haakim ke hawaale se hadees jaabir zikar karke ye masla saabit kardiya ke poqhta qabar mana’a hai.’²⁵⁰

24. Allama Sarqhasi ر.ه.ه. Hanafi ka fatwa:

Allama Sarqhasi Hanafi ر.ه.ه. died in 571 Hijri kehte hain: ‘Ya’ani Nabi ﷺ ne poqhta qabro’n se manaa kiya hai.’²⁵¹

25. Qazi Ibraheem Hanafi ر.ه.ه. ka fatwa:

‘Aise qubbe jo qabro’n par banaae jaate hain inko giraana waajib hai kyou’nke in ki buniyad Rasool Allah ﷺ ki naafarmaani aur muqhalifat par hai aur har wo imaatat jis ki buniyad Rasool Allah ﷺ ki muqhalifat aur naafarmaani par ho ise giraana Masjid e Ziraar se bhi behtar hai.’²⁵²

26. Allama Alauddin Samarqandi al Hanafi ر.ه.ه. ka fatwa:

Allama Alauddin Samarqandi al Hanafi ر.ه.ه. died in 539 Hijri ka qaul hai: ‘Qabar ke muta’aliliq sunnat ye hai ke ise kohan numba banaaya jaae aur marba’a ki shakal na banaai jaae aur na leepi jaae aur na poqhta ki jaae aur Imaam Abu Hanifa ر.ه.ه. ne qabar par imaatat ta’ameer karne ko makruh samjha hai.’²⁵³

27. Allama Hasan as Sharnablaali al Hanafi ر.ه.ه. ka fatwa:

Allama Hasan as Sharnablaali al Hanafi ر.ه.ه. died in 1069 ka kehna hai: ‘Aur qabar par pakki ientei’n aur lakdi lagana makruh hai aur qabar ko kohan dar banaya jaae, chaukor na banaai jaae aur zeenat ke liey qabar ta’ameer karna haram hai aur dafan kardene ke baad mazbuti ke liey qabar par ta’ameer karna makruh hai.’²⁵⁴

28. Qazi Sanaullah Paanipati ر.ه.ه. Hanafi ka fatwa:

Qazi Sanaullah Paanipati ر.ه.ه. Hanafi died in 1125 ek jagah par likhte hain: ‘Wo jo kuch ke auliya ikram ki qabro’n par kiya jaata hai ke ouchi ouchi imaatatei’n banaate hain aur charag raushan karte hain aur is qism ki jo cheez bhi karte hain haraam hai ya makrooh.’²⁵⁵

29. Mulla A’ali Qaari Hanafi ر.ه.ه. ka fatwa:

Mulla A’ali Qaari Hanafi ر.ه.ه. died in 1014 Tirmizee ki hadees ‘Wamanib tada bida’atan Dhalaalatan’ ki sharah me farmate hain: ‘Bida’at zallalt wo hai jiska aaimma muslimen ne inkar kia ho, jaise qabro’n par imaatat banana aur inhei’n poqhta karna.’²⁵⁶

²⁴⁹ Tahtaawi a’ala Marqaail Falah P 335

²⁵⁰ O’oqood al Jawaaher al Maneefa Fee Idaalah Mazhab ilaa Imaam Abi Hanifa’ V1 P 103

²⁵¹ Almasboot V2 P62

²⁵² Majaalisul Abraar P129

²⁵³ Tohfatul Fuqhaha V1 P 400

²⁵⁴ Noorul Ezaah ma’a tarjuma Noorul Asbaah P103

²⁵⁵ Maala Bad Minha P68

²⁵⁶ Marqaatha Sharah Mishkaath V1 P414

30. Imaam Shafai رحمہ اللہ ka fatwa:

Imaam Shafai رحمہ اللہ farmate hain: ‘Main ne muhaajireen aur ansaar sahaaba *Radiallhuta’ala anho* ki qabro’n ko poqhta ta’ameer shuda nahi dkha, Taous ne riwaayat kiya hai ke Rasool Allah ﷺ ne qabro’n par imaarat ki ta’ameer ya poqhta karne se mana’a kiya hai aur main ne in hukumrano’n ko dekha hai jo Makka me qabro’n par imaarat ko girate the aur main ne is kaam par fuqhaha ko aib lagaate nahi dekha.’ ²⁵⁷

31. Imaam Mazni رحمہ اللہ ka fatwa:

Imaam Mazni رحمہ اللہ died in 264 ne naqal kiya hai ke: ‘Qabar par imaarat na banaai jaae aur na poqhta ki jaae’ ²⁵⁸

32. Imaam Nawavi رحمہ اللہ ka fatwa:

Imaam Nawavi رحمہ اللہ died in 677, Hadees e Jaabir *Radiallhuta’ala anho* ki sharah me farmate hain: ‘Behrehaal qabar par imara banana agar (Wo jagah) imaarat banaane wale ki milkiyat me hai to makrooh hai aur agar aam maqbara me hai to haraam hai, Imaam Shafai رحمہ اللہ aur deegar ashaab ne is ko saraahat se bayaan kiya hai, Imaam Shafai رحمہ اللہ ne kitaabul Alaam me farmaya: Maine Makka me Aemma Deen ko dekha hai wo qabro’n par imaarato’n ko giraane ka hukam dee the aur qabro’n par ta’ameer shuda imaarat ko girane ki taaeed Nabi ﷺ ki is hadees ya’ani koi qabar oonchee na dekho magar ise baraabar kardo. se bhi hoti hai.’ ²⁵⁹

33. Allama ibne Hajar Makki Shafai رحمہ اللہ ka fatwa:

Allama ibne Hajar Makki Shafai رحمہ اللہ died in 974 Hijri ne kaha: ‘Oonchee qabro’n ko aur jo in par qubbe aur gunbad banaae gae hain in ko gira dena waajib hai.’ ²⁶⁰

34. Allama Abdul Wahhab as Sherani رحمہ اللہ ka fatwa:

Allama Abdul Wahhab as Sherani رحمہ اللہ: ‘Nabi ﷺ qabar poqhta banaane aur is par baithne se man kiya karte the.’ ²⁶¹

35. Allama Majduddin Ferozabadi رحمہ اللہ ka fatwa:

Allama Majduddin Ferozabadi رحمہ اللہ died in 817 Hijri: ‘Salaf e Saleheen رحمہم اللہ qabar ko buland nahi karte the aur na is par pakki einth se imaarat banaate the..... aur na hi wo qabar par imaarat aur qubbe banaate the, ye saara amal bidat aur makruh hai aur Nabi ﷺ ke tareeqe ke qhilaaf hai. Aap ﷺ ne to Ali *Radiallhuta’ala anho* ko bheja tha ke wo koi mujassama na chhodei’n magar ise mitaadei’n aur oonchee qabro’n ko (had e sharai ke) baraabar kardei’n aur Aap ﷺ ne qabar par masjid banaane se bhi mana’a kiya hai, is par chiraag jalaane se roka hai aur aisa kaam karne wale par la’anat ki.’ ²⁶²

36. Imaam Sufiyaan Thaurree رحمہ اللہ ka fatwa:

Imaam Sufiyaan Thaurree رحمہ اللہ died in 161 Hijri ne kaha: ‘Imam Sufiyaan Thaurree رحمہ اللہ ke nazdeek qabar ke oopar ghar, masjid ya kheti baadi ke zariey tasarruf karna jaez nahi, Hatta ke mayyat bosida hojaae aur in ka muqaf tha ke jab Makka me shiddat haraarat ke ba’as 10 saal guzar jaaei’n to aap hasb e haal wahaa’n par ghar ya masjid ya kheti baadi ya jo munaasib hokar sakte hain aur baaqi bilaad me 20 saal tak.’ ²⁶³

²⁵⁷ Kitaabul Aaim V1 P277, Baab Maayakoon ba’ad ad Dafan

²⁵⁸ Muqtasar al Maznee P38

²⁵⁹ Sharah Muslim Iin Navavi V7 P32, Darsi Nusqha V1 P312

²⁶⁰ Kitaab az Zawaajir fee Iqhteraab al Kabaair P 163

²⁶¹ Kashful Ghamma an Jameel Aimmah V1 P149

²⁶² Safar as Sa’adah A’alaa Haamish Kashful Ghamma V1 P 183

²⁶³ Mausooa’ah Fiha Sufiyaan Tahuree P681 & 682 – Musannaf Abdur Razzaq V3 P 506

37. Imaam Taaous bin Kisaan رحمہ اللہ ke waalid maajid ka fatwa:

‘Imaam Taaous ke baap Kisaan qabar par imaat ta’ameer karne ya ise poqhta banaane ko makruh samajhte the.’ ²⁶⁴

38. Imaam Taaous bin Kisaan رحمہ اللہ ka fatwa:

Imaam Taaous bin Kisaan رحمہ اللہ died in 106 Hijri: ‘Nomaan bin Abi Shaiba kehte hain ke jund me mere chacha faut hogae to main apne baap ke saath Taaous ke paas aaya. Mere Waalid ne kaha aey Abu Abdur Rahman! Kya main apne bhai ki qabar ko poqhta karsakta hu’n? to Imaam Taaous han’s pade aur kaha Subhan Allah! Aey Abu Shaiba! Tere liey behtar hai ke to is ki qabar ki ma’arefat na rakhe magar ye ke tu waha’n jaakar is ke liey isteghfaar o dua kare: Kya tumhei’n ma’aloom nahi ke Nabi ﷺ ne musalmano’n ki qabro’n par imaat banaane ya inhei’n poqhta karne ya wahaa’n par kaashtkaari karne se mana kiya hai yaqeenan tumhari sab se behtareen wo qabrein hain jog hair ma’aroor hain.’ ²⁶⁵

39. Imaam Hasan Basri رحمہ اللہ ka fatwa:

Imaam Hasan Basri رحمہ اللہ died in 110 Hijri ne kaha: ‘Hasan Basri رحمہ اللہ qabro’n par leepai aur inhei’n banaane ko makrooh samajhte the.’ ²⁶⁶

40. Allama al Hajaawi al Hambali aur Allama al Bahooti al Hambali رحمہ اللہ ka fatwa:

Allama al Hajaawi al Hambali aur Allama al Bahooti al Hambali رحمہ اللہ ne kaha: ‘Qabar ko zameen se ek baalisht ooncha kiya jaae is liey ke Nabi ﷺ ki qabar zameen se ek baalisht oonchee thee, ise Imaam Saaji ne Jaabir *Radiallhuta’ala anho* ki hadees se riwaayat kiya hai aur ek baalisht se oopar qabar banana makruh hai. Qabar ko poqhta karna, naqsh o nigaar karna aur banaao singhaar karna makruh hai aur bida’at hai aur qabar par imaat banana bhi qhuwah is se mutsal ho ya na ho, makruh hai. Is liey ke jaabir *Radiallhuta’ala anho* ne Nabi ﷺ se bayaan kiya hai ke Aap ﷺ ne qabar poqhta banaane, is par baithne aur imaat ta’ameer karne se mana’akiya hai. Ye muslim ki riwaayat hai.’ ²⁶⁷

41. Allama ibne Qadaama al Maqhdasee رحمہ اللہ ka fatwa:

Allama ibne Qadaama al Maqhdasee رحمہ اللہ died in 620 Hijri: ‘Qabar par imaat ta’ameer karna aur ise poqhta banana aur is par kutba lagaana makruh hai is liey ke Imaam Muslim رحمہ اللہ ne apni saheeh me riwaayat kiya hai ke Rasool Allah ﷺ ne qabar poqhta karne, is par imaat khadi karne aur baithne se mana kiya hai. Imaam Tirmizee رحمہ اللہ ne ye alfaaz ziyaada riwayat kien hai ke ‘Aap ﷺ ne kutba lagaane se bhi mana kiya hai aur farmaya ye hadees Hasan Saheeh hai aur ye mumaaniyat is liey hai ke poqhtagi o imaat waghaira duniya ki zeenat se hai aur mayyat ko is ki haajat nahi.’ ²⁶⁸

42. Allama Alauddin al Mardaawi رحمہ اللہ ka fatwa:

‘Qabar ko poqhta karna aur is par imaat banana aur kutba lagaana makruh hai, qabar ko poqhta karna bilaa ihtelaaf makruh hai. Isi tarha is par kutba lagaana, naqsh o nigaar karna, banaao singhaar waghaira karna ye sab kaam bida’at hain behre kaif qabar par imaat ta’ameer karna saheeh mazhab ki roo se makruh hai qhwah imaat zameen se mutfasal ho ya na ho.’ ²⁶⁹

²⁶⁴ Musannaf Abdur Razzaq V3 P 506

²⁶⁵ Musannaf Abdur Razzaq V3 P506

²⁶⁶ Mausood’ah fiqha al Hasan al Basree V2 P 773 – Musannaf ibne Abi Shaiba V3 P29 – Al Mahlaa V5 P133

²⁶⁷ Ar Raud al Marba’a Bashrah Zaadal Mustaqhne V1 P104 & 105

²⁶⁸ Al Mughnee V3 P 439

²⁶⁹ Al Insaaf Fee Ma’arefah ar Raaje’e minal Qhilaaf a’alaa Mazhab al Imaam al Mubjal Ahmad ibne Hambal V2 P 549

43. Qaazi Abu Shujaa al Asfahaani رحمہ اللہ ka fatwa:

‘Qabar par na imaat ta’ameer ki jaae aur na pakki banaai jaae.’ ²⁷⁰

44. Allama ibne Rushd al Qurtubi رحمہ اللہ ne farmate hain:

‘Imaam Maalik aur Imaam Shafai رحمہ اللہ ne poqhta qabro’n ko makruh qaraar diya hai.’ ²⁷¹

45. Allama Abul Muzaffar ibne Habeerah ka farmaan:

‘Aimma arbaa ka qabar me kacchi einth lagaane aur puro’n aur graho’n waali ghaas rakhne ke mustahib hone par aur pakki einth aur lakdi ke makruh hone par ijma’a hai.’ ²⁷²

46. Imaam Maalik رحمہ اللہ ka fatwa:

‘Imaam Maalik رحمہ اللہ farmate hain: Main qabro’n ko poqhta banaane aur in par imaat ta’ameer karne ko makruh samajhta hu’n.’ ²⁷³

47. Abul Hasan Moosa Kaazim رحمہ اللہ ka fatwa: Ali bin Ja’afar ne kaha ke main ne Imaam Musa Kaazim se sawaal kiya ke qabar par imaat banana aur is par baithna kaisa hai? To inho’n ne farmaya:

‘Qabar par imaat ta’ameer karna, is par baithna, ise poqhta banana aur lipaai karna durust nahi.’ ²⁷⁴

48. Imaam Ja’afar Saadiq رحمہ اللہ ka fatwa:

‘Imaam Ja’afar Saadiq رحمہ اللہ farmate hain ke Nabi ﷺ ne qabar par namaz padhne ya is par baithne ya is par imaat ta’ameer karne se mana’a kiya hai.’ ²⁷⁵

Qabar par namaaz padhne se muraad is ki taraf mun’h karke namaaz padhna hai, na ke namaaz janaaza kyou’nke Imaam Ja’afar Saadiq رحمہ اللہ ka fatwa ye hai ke agar janaaza padh sake to tadfeen ke ba’ad is par janaaza padh le. ²⁷⁶

Imaam Ja’afar Saadiq رحمہ اللہ farmate hain: ‘Qabro’n par imaat ta’ameer na karo aur na hi gharo’n ki chatho’n ko masoori se mazeen karo yaqeenan Rasool Allah ﷺ ne ise naapasand kiya’ ²⁷⁷

Imaam Ja’afar Saadiq رحمہ اللہ farmate hain: ‘Beshak Rasool Allah ﷺ ne qabar par aisi mitti ziyaada karne se mana kiya hai jo is se na nikli ho.’ ²⁷⁸

49. Allama Muhammad bin Jamaaluddin al A’amilee al Ma’arroof bis Shaheed al Awwal ka fatwa:

Allama Muhammad bin Jamaaluddin al A’amilee al Ma’arroof bis Shaheed al Awwal al Matofi died in 786 Hijri:

‘Qabar ko zameen se 4 ungliyo’n ki miqdaar buland hona chaahiey.’

50. Allama Abu Ja’afar Toosi ka fatwa:

Allama Abu Ja’afar Toosi died in 460 Hijri ka fatwa: ‘Qabar ko 4 ungliyo’n ki miqdaar zameen se buland kya jaae aur qabar ki mitti ke alaawa is me mitti na daali jaae qabro’n ko poqhta karna aur in par mubaah jagho’n me imaat ta’ameer karna bilaa jama’a makruh hai.... Qabro’n k emit jaane ke ba’ad in ki tajdeed karna bhi makruh hai.’ ²⁷⁹

²⁷⁰ Matanul Ghaayat wa Taqreeb P14

²⁷¹ Bidaaya al Mujtahid V1 P449

²⁷² Al Fasaah an Ma’ani as Sahaah fee al Fiha alaa al Mazhaahib al Arbaa v1 P152

²⁷³ Al Mudawwana al Kubra V1 P170

²⁷⁴ Al Istebaar, Baab an Nahi A’an Tajsees al Qabar wa Tateeniyah V1 P217 – Tehzeeb ul Ehkaam V1 P 461

²⁷⁵ Tehzeeb ul Ehkaam V1 P461 – Al Istebaar V1 P482

²⁷⁶ Al Istebaar V1 P482

²⁷⁷ Tehzeebul Ehkaam V1 P461

²⁷⁸ Tehzeebul Ehkaam V1 P460 & 461 – Qhuroo e Kaafi, Kitaabul Janaaez V3 P202

²⁷⁹ (Al Mabsoot fi Fiha al Imaamiya V1 P187)

Hurf e Aaqhir

Mundarja Baala Ahaadees Saheeha o Aathaar Sareeha aur Aaimma Muhaddiseen (*Rahimahullah alaihim*) mazaahib qhamsa ya'anee Hanafi, Maaliki, Shafai aur Ja'afaree ke fatawaa jaat se baat roz e raushan ki tarah ayaa'n hojaati hai ke Islaam me qabar parasti aur poqhta qabro'n aur in par imaarat o gunbad banaane ka koi jawaaz nahi aur poori ummat e muslima ka is baat par ijmaa hai ke pakki qabrei'n o gunbad banana haraam hai aur jo poqhta qabrei'n bani hui hain musalmaano'n par farz hai ke inhei'n aam qabro'n ke baraabar rakhein.

Allah Ta'ala se dua hai ke tamaam musalmano'n ko Quran o Sunnat ke ehkamaat par amli ki saheeh taufeeq naseeb farmaae (Aamin!)

Abul Hasan Mubasshir Ahmad Rabbani A'afi Allah A'anha

28/6/1999 - 12 Rabbil Awwal 1420 Hijri

08:45 AM

Author of the Book [Urdu]: *Abul Hasan Mubasshir Ahmad Rabbani A'afi Allahu Anh*

Translitrator of the book [to roman English]: *Rehan Syed Barey*

Note: I have tried to use the best & easiest words for transliteration, (I also tried to explain few words where ever required with (T :)), however If you find any thing which might make this transliteration even better then please inform me at rehan.hse@live.com

Having read this article, if you deem it worth forwarding, please do forward to anyone you wish. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my effort has been successful.

Dua-go,



Rehan Syed Barey

Abu Dhabi

01st May 2010
